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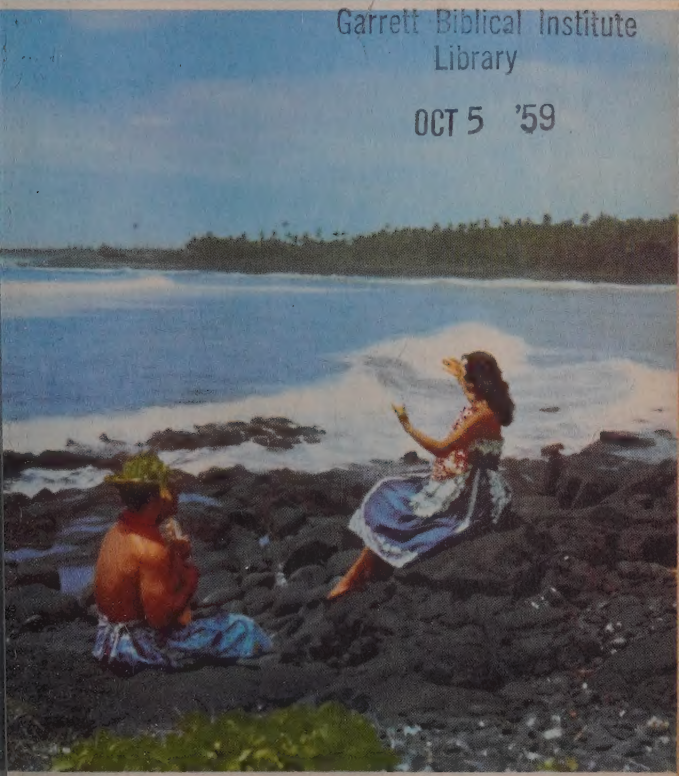

*On These Vacation Days*

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*Cover—Kalapana Beach, Hawaii, by Josef Muench*

## *Monthly Thoughts*

BY CHARLES FILLMORE

To be Used from August 1 to August 31

*Illumination:* The clear, unclouded Mind of Christ is my source of wisdom and light. My way is revealed.

*Prosperity:* Through the Christ in me, my mind is clear, my ideas are productive, and my success is assured.

*Healing:* The clear, unclouded Mind of Christ heals me. I am made whole in mind and body.

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# Unity

*Founded in 1889 by Charles Fillmore*
George E. Carpenter, Editor

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## *Prosperity through Prayer*

from the writings of

CHARLES FILLMORE

"NOW THERE cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband s dead; and thou knowest that thy servant did fear ehovah: and the creditor is come to take unto him ny two children to be bondmen. And Elisha said nto her, What shall I do for thee? tell me; what ast thou in the house? And she said, Thy handmaid ath not anything in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all hy neighbors, even empty vessels; borrow not a ew. And thou shalt go in, and shut the door upon hee and upon thy sons, and pour out into all those essels; and thou shalt set aside that which is full. o she went from him, and shut the door upon her nd upon her sons; they brought the *vessels* to her, nd she poured out. And it came to pass, when the

vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy sons of the rest."

The story of Elisha and the little pot of oil that at his command and with her co-operation filled all the vessels in her house and also those of all her neighbors so that she had enough oil to pay all her debts, free her children from bondage, and provide a living for herself and her sons, reveals the working of a mighty law.

Metaphysically the meaning of the name Elisha is "God is a savior; God of deliverance; to whom God gives victory; God is rich." The widow typifies a belief in lack, a thought or a line of thought in consciousness that has fallen away from that inner union with the divine source (husband) and as a result is suffering from lack of supply.

Elisha (meaning also "God is rich") showed this woman how to shut the door and realize that her supply came from within. Then he revealed to her how to pour out the oil (love) of plenty, and how it would prove a permanent supply. Any thought is a prayer in which we realize that our desires, God directed, are answered.

Christian metaphysicians find that words that express thanks, gratitude, and praise, release energies of mind and spirit, and their use is usually followed by effects so pronounced that they are quickly identified with the originating words, effect being merged in cause.

Let your words of praise and blessing be to Spirit and the increase will be even greater than it is when they are addressed to man. The resources of Spirit are beyond our highest flights of imagination. You can praise a weak body into strength; a fearful heart into peace and trust; shattered nerves into poise and power; a failing business into prosperity and success; want and insufficiency into supply and support.

Do not beg in your prayers, but praise and give thanks for the new self-manifesting God of abundance fulfilling every desire of your heart.

Make a "date" daily with God and keep it. He will never fail you. Some persons are overtimid about their religion. They fear ridicule and misunderstanding. A certain banker had established a certain time each day for going into the silence to pray. His bank, which was located in a country town, needed to borrow what it considered a large sum of money, and he was in New York City negotiating for the loan, but without apparent success. However, he was strong in the silence and trusted God regardless of appearances. While he was talking the matter of the loan over with the New York City banker his "silence hour" approached, and our country banker was puzzled what to do. He finally decided to be honest with God, and in the midst of the apparently unfavorable discussion in regard to the loan, he quietly announced that he always devoted a few moments to prayer at that hour and begged to be excused.

The face of the city banker at once lighted up. He instantly recognized that this country friend had something that he did not have: he was poised,

peaceful, trustful in the face of defeat. So the cit banker hesitatingly replied that he also was in th habit of observing a daily moment of prayer an that he would gladly join him. Then and there the entered the silence together and had a high realiza tion of God's power to supply and to bless. At th conclusion of their prayer session the city banke informed the country banker that he was satisfie that his securities were good and that the loan woul be made without delay.

Emerson's inspiration or comment on prayer was "Prayer is the contemplation of the facts of life fron the highest point of view. Prayer is the soliloqu of a beholding and jubilant soul. It is the Spirit o God pronouncing His works good. But prayer a a means of effecting a private end is theft and mean ness. It presupposes dualism and not unity in natur and consciousness. As soon as a man is at one witl God he does not beg. He then sees prayer in all ac tion."

*Father almighty! We bow before Thine infinit goodness, and invoke in prayer Thine all-mercifu presence of love.*

*We ask, and as we ask we give thanks that Th power and presence are here in love and that we ar tightly held in Thine all-embracing arms, where ou every need is supplied and where we shall ever res secure from all the buffets of the world.*

*Open to us the inner chambers of peace an harmony, which divinely belong to us as Thy chil dren.*

*We come as little children into the sacred an trustful presence of Thy love, knowing full well tha*

*only love can draw and hold us in peace and harmony and prosperity.*

*Every fear falls away as we enter into Thee and Thy glory of love as we bask in the sunshine of love, Thy love, Thy never-failing love!*

## New Perspective

*Elizabeth Landeweer*

When I behold God's distant hills
Wrapped in their cloak of haze,
With smoky slopes as blue as squills,
My heart sings in His praise.
I cannot say why I admire
A far-off view the best,
Or why in season I require
A wideness east and west,
But something in me seems to need
To stretch itself and look
Across an open space, to read
The morning like a book.
It seems to give my spirit wings,
And builds my faith anew,
While my shortsighted view of things
Expands a notch or two,
And down the vista spread before,
My soul lets out its length,
And bends to gather peace, and store
New wisdom and new strength,
And home I turn with lighter heart,
With life clasped close and fond,
Because I went a while apart,
And looked a bit beyond.

# *One More Move*

CHARLES H. MATTERN

THE MAN STOPPED in the train aisle before tw fellow passengers who were playing chess One of the contestants, a teen-ager, was abou to concede defeat when the man in the aisle re marked that there was one more move. The youth invited the man to take his place at the chessboard Taking over, the man made one deft move tha changed the entire complexion of the game. Soo he had won. The man remarked that in chess ther may not always be one more move, and then casuall said that in life when our best efforts have seeme to fail to solve some problem, there is always on more move: let God take over the problem and trus Him to solve it.

Some years later, the young chess player whos place had been taken called on this man and relate a war experience. He had been cut off from his com pany and found himself alone in a foxhole. Enem patrols were closing in on him. All seemed lost. Bu suddenly he remembered the chess game on the trai and the remark that there is always one more move Let God take over. He prayed, asking God to tak over. Then he felt a sudden inspiration to call to hi adversaries and demand that they surrender and sav themselves. He did so, with an authority of voic that surprised him. Everyone of them laid down hi arms and became his prisoner. His one more move letting God take over in this seemingly impossibl

ituation, saved several lives, including his own.

Yes, the spiritual move, "Cast thy burden upon ehovah, and he will sustain thee," works beautiully when all human efforts have failed. Always his one more move, letting God take over, changes eeming inevitable defeat into certain victory.

Daniel, facing hungry lions in their den, used is one more move: unshakable faith that God vould close the lions' mouths. God did take over, nd not one hair of Daniel's head was out of place vhen he was released.

A teen-age youth overheard a physician's diagosis that because of an infection of the ears, the oy would soon be faced with complete loss of hearng. He used his one more move: he began a spiritual emonstration for perfect hearing at the very moent he heard the foreboding words. The next day medical examination showed that the infection had vithered to an astounding degree. The youth conued in his efforts to demonstrate the Christ's ealing power, and in a few weeks his hearing was erfect, with not a trace of the infection.

If negative conditions have multiplied to a dere that makes everything seem hopeless, despite ur very best material efforts, we may feel that the nly course open to us is to resign ourselves to the dversity and bear it submissively.

If such is the case, we need not despair one noment longer. Instead of conceding defeat, we ave one more move. These negative conditions can e and will be resolved beyond our fondest expectaons when we realize that we are God's beloved, erfect child, and one with Him in Spirit, heir to

His every wonderful gift. Jesus taught and demon strated that the divine power of Spirit overcomes al obstacles, and makes manifest all things for man kind's highest good. To convince ourselves of thi Truth is to demonstrate it fully, for when Truth i our beacon light the Christ in us takes over, blessing adjusting, and projecting His never-failing powe into all conditions and affairs. The Master has give us His promises that we can do all things when w abide in Him, and His words abide in us.

"Fear not, only believe." It is your Father's goo pleasure to give you the kingdom" (of all you needs). "Lo, I am with you always." "If ye shal ask anything in my name, that will I do." Here is ou guarantee that our one more move toward Spirit i never-failing.

Some of us may resolve: "One of these days when I have accumulated a good, strong faith, will begin my Truth demonstration for a solutio to this seemingly insoluble problem." There is onl one thing wrong with this resolution. So long as w insist on having a fully sufficient faith before w make our one more move, we may never make th move toward God. This is the reason: We may neve be able to feel enough faith to make our move.

Faith is like a muscle. It must be exercised if is to be strong and used most effectively. The way t cultivate the faith that works God's perfect law o good is to exercise what faith we do have by makin our one more move now. God's time is now. So ours. Spirit within us will respond quickly to ou efforts, no matter how feeble. Our faith cannot hel but increase as we find ourselves taking just the righ

steps toward fulfillment, and perceiving how wonderfully God is arranging conditions and events to work more and more in our favor. In a shorter time than we may believe possible, our one more move will have changed things for the better. Complete fulfillment follows swiftly.

Our one more move does often require extra courage and determination to rise above threatening appearances and put our unconditional trust in God's love, wisdom, and power. Experience teaches that it is not strain, stress, and anxious effort that make our move. Strangely enough, it is just the opposite. It is a letting go of the burden and turning our innermost thoughts toward God. To affirm these thoughts in a heartfelt Truth resolution helps greatly. It may be something like this:

Today I make my one more move. Despite contrary appearances, I am serene, cheerful, and joyously expectant of my good. I am cultivating spiritual reliance on God and on His loving willingness to bring about the most glorious changes in my life and affairs. No longer do I wrestle with fear, doubt, and anxiety. I invite the Christ Spirit to take over in mind and heart, completely and unconditionally. My trust is wholly in Him, of whom Paul said, "He is faithful that promised."

A friend made her one more move through a similar Truth resolution at a time when her courage and hope had reached their lowest ebb. A sense of assurance came immediately, and she established prayer and meditation periods. Events soon began to form into a definite pattern. An unhappy situation of long duration was suddenly transformed into

one of perfect harmony. Financial problems were solved, as fully ample income was assured. An understanding person took over complete administration of her needs while she was bedrid, and encouraged her in her Truth endeavors. A severe case of arthritis that had defied medical aid began to show signs of subsiding. First the finger joints could be moved without pain. Then the other limbs of the body began to respond in like manner. Today she is entirely whole, not a trace of the illness.

Instances where the deepest frustration and seeming inevitable failure give way to courage, faith, and fully demonstrated divine power, fascinate men of science. Their findings on this one more move toward Spirit agree that the first dominant idea that divine power is taking over begins to operate a dormant, mighty, inner energy that reshapes events and conditions. The Christian religion knows this mighty, inner energy to be the never failing power of the Christ Spirit. When we awaken His divine presence within us and realize that His Spirit is now at work in life and conditions, we soon prove Paul's words, "I can do all things in him that strengtheneth me."

The most beautiful truth about our one more move to God is this: Our Father, in His infinite love for us, invites us to make our move. Such a move always brings an inner revelation that all is well and that from now on things will progress according to God's perfect law of good. There comes, with prayer and meditation on Truth, a binding conviction that we are already one with the Spirit of truth and that, as Jesus taught, we must, "Judge not ac-

cording to appearance, but judge righteous judgment" (that all things, no matter how foreboding, are well within the Christ power to make perfect).

The Master illustrates this most fully in His parable of the prodigal son. The young man is reduced to eating the food of the swine that he is tending. Then he makes his one more move: he determines, "I will arise and go to my father." Jesus describes the wonderfully joyous welcome he receives from his father, who runs to meet him "while he was yet afar off," and how costly gifts are heaped on him. Yes, it is fully apparent that the one Presence lovingly welcomes our one more move toward the Spirit of truth. His love, wisdom, and power are ready to "give you the kingdom" of wonderful gifts.

Our one more move toward God is infinitely more than merely employing spiritual power to solve some definite problem that has defied the best intellectual and physical efforts. Our one more move is really an embarking on a continuity of richer, fuller living. As we cling to our daily prayer, meditation, and practice of Truth, we build a way of life that draws unto us the complete fulfillment of our prayers. In my years of experience with those who have turned to God when all other doors were closed, there is one common element; namely, their one more move had resulted in the attainment of their special need, and not one of them departed from the Truth approach to life and its affairs. They are the most joyous, healthy, and prosperous persons I know. Our one more move toward God results in the fulfillment of the most important demonstration: life itself, joyous and abundant.

If your back is up against the proverbial stone wall, let go of all fear and worry, and make your one more move. Of course, God does not insist that you make your move toward Him. But in your free will, which He has given you, He lovingly invites you to accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

## Loving Father of All

*Hazel Thomas Wright*

A little brown bird sits atop my tree
And warbles a cheery "good morning!" to me.
He seems so contented, so happy and gay,
Come sunshine or shadow, come blue skies or gray.
He sways on the treetop and sings with a vim;
The state of the weather means nothing to him.
Evidently he knows that his needs will be met,
With no cause for worry, no reason to fret.

Though mankind should ever be keenly aware
Of his kinship with God, and of God's loving care,
We tend to be fearful or worried or blue;
We accept false beliefs, close our mind to the true.
Instead of relying on God as we should,
In seeking His guidance to our ultimate good,
We shoulder our problems and struggle along,
And wonder why everything seems to go wrong,
Forgetting that God, loving Father of all,
Is ready to help us; we have only to call.

Let us ponder awhile. Can it possibly be
That the little brown bird is much wiser than we?

# *We Must Go Farther*

FREDA K. ROUTH

TO BE A TRUE FOLLOWER of Jesus' teachings, believing that He is the Way, accepting wholly His words and lessons is requisite. But this is not enough. We must go farther. We must keep in mind His "words," and seek to emulate them. Most of the troubles of mankind are due to adherence to precept without practice, to the erroneous belief that the healing of sickness, sin, and all other discord was limited to Jesus and His disciples. Except in rare and short-lived flashes by a few advanced minds through the centuries, Truth lay dormant. Now, through Christian metaphysics Truth has been re-established, tested, and not found wanting. But Truth must be practiced consistently if it is not to be lost sight of again. Let us close our ears, as Jesus did, to the false accusations of academic theologians. Let us walk with poise and equanimity through the crowds of erroneous beliefs that seek to crucify the Christ, to nullify the Truth.

If you doubt that we are endowed with the identical power that was given to Jesus, read these passages of Scriptures:

"He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." "Neglect not the gift that is in thee." "For the kingdom of God is not in word, but in power." "Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth." "Whatsoever

ye shall ask in my name, that will I do." "With God nothing shall be impossible."

There are many more understandable statements such as these, reminding us that we have the same power, however dormant, that was given to Jesus. The Scriptures also inform us that, "God is no respecter of persons." God does not give to one of His children the power to overcome the ills of this world and withhold it from any other. If one person seems to have greater power to heal himself and others than someone else, and if he is demonstrating an ability to overcome human want and woe, it is not because he possesses more power than you or I, but because he has learned to use his God-bestowed abilities more effectively. He has cleared his mind of the unimportant matters that clutter up the thoughts of the average person.

The mind through which Truth passes may be likened to a windowpane. If the windowpane is covered by dust and grime, the sun's rays will be partially obscured, and the light received will be dimmed. But this does not indicate that the sun has lost any of its power to shine brightly or to give life and light. As we would clean a dirty windowpane to give us more light, so must we cleanse our minds of false and befogging beliefs. One by one these falsities are dissolved by the cleansing waters of Truth. As these falsities dissolve, our light of spiritual understanding becomes progressively brighter. Day by day our spiritual eyes become more accustomed to the white light of Truth. We become an unimpeded channel for the passage of God's power to mankind. Then we shall do the "works"

of which Jesus spoke.

If we are to receive the light that is necessary to do the "works" of Jesus, we must not permit our minds to remain only partially clean. If we would keep ahead of the dust-laden whirlwind of theological preachments, political predictions, and medical theories that would begrime our senses, we must spend some time in study, prayer, and meditation every day. If we are faithful to this work, we shall soon no longer fear that evil is perhaps equal, and at times superior in power, to God. One day we shall find ourselves infused with the light of Truth. Our light will shine into the darkened lives of others, showing the way.

My friend, whom I shall call Martha, was a most sincere Truth student who could talk for hours on the subject. Her memorized quotations from the Bible and from various metaphysical works were without number. But one thing in Martha's mind was lacking, a realization of her ability to apply successfully to her own problems the Truth she knew. It seemed that she must always ask someone to help her.

Late one night Martha suddenly became ill. Her husband was out of town, and Martha was alone and frightened. She reached for the telephone to call a Unity counselor. She put the receiver to her ear and waited for the dial tone, but there was no sound. The telephone was dead. A feeling of panic rose up within her. She knew then she had to think for herself. But to do so she had to quiet thoughts of fear that filled her mind. She realized that her neglect in the practice of applying to herself Truth had finally

caught up with her.

The only words of Truth she could think of were, "Be still." She said them over and over. "Be still. Be still. Be still."

The rapid beating of her heart slowed. The fever-like heat that had engulfed her subsided as if swept away by a cool breeze. Another word came to her thought, *Father.* She repeated it again and again, until a great quiet settled over her. Then she lay listening to words that seemed to be coming from somewhere outside of herself: "Be not afraid." "Lo, I am with you always." "Bless Jehovah . . . who healeth all thy diseases." A smile touched her lips. "Thank you, Father," she whispered, "for helping me to learn to practice what I have preached."

She then dropped into a deep and peaceful sleep and did not awaken until the sun was peeping through her window. Arising, she found herself perfectly well, and happier than she had ever been.

Martha's face was beautiful as she told me of this experience, and I knew that she had reached one of the most important points in her spiritual development. From now on she would use her knowledge of Truth. She would prove her sincerity by showing forth more of the "works" of our Master.

All of us will at some time or other find ourselves alone with God. When that time comes, let us try to remember that "One on God's side is a majority." We need have no fear of being alone. He is always near, ready and willing to comfort, to bless, and to heal.

"Take heed to thyself, and to thy teaching." "Neglect not the gift that is in thee."

# *"Ye Are Complete in Him"*

L. STEVENS HATFIELD

*Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.*

HIS SPIRIT PERMEATES you through and through. His life is in every cell of your body, for according to Scripture you were reated in His image, fashioned after His likeness, t one with Him. Jesus reminded us of this when He aid, "I am in my Father, and ye in me, and I in ou."

There is no condition, however drastic it may eem to human eyes, that is beyond God's power to eal. Nothing is impossible with Him. His will for ou is life and health—perfect, radiant, vital life nd health. Over and over and over I say to people, You are pushing your good away from you by aying that you are going to be well and happy and rosperous instead of saying, I am now, this minute, ight where I am, whatever I may be doing, well and appy and prosperous." We put off our good until ome future time instead of accepting it now. We ook for instead of now beholding. We forget that art of Jesus' great power lay in the fact that He as "of purer eyes than to behold evil," that He ooked past seeming imperfection to divine perfecion, and He called forth that which He saw. We

pray, "Lord, heal my child," when we should pray, "I thank you, Lord, that my child is perfect as he was brought forth from the mold of Your divine perfection," and thus acknowledge the glory of His image in our child.

Appearances have no power to frighten you when you know that within you is a Spirit greater than anything that may confront you. When you call on this Spirit by thankfully acknowledging its presence, you are given strength and power to calm every fear, to quench every doubt. You are lifted up into an awareness of your divine authority and sonship.

When we live continuously in the presence of God, when we listen to His voice and heed His words, nothing has power to alarm us, to panic us, or to throw us off the beam of His everlasting light.

Have confidence in the Spirit of Christ indwelling in you. When you seek His divine guidance—by turning to Him in thought and listening to His voice—the safest, the surest, the most perfect way of procedure will be revealed to you. There is within you a victorious Spirit that is mightier than any circumstance of life. By dwelling on the Christ Spirit within you—which is really a way of listening, a definite saying, "Speak, LORD; for thy servant heareth"—you will be able to rise triumphant over every feeling of fear and doubt and uncertainty. You will find a door open to your good "which none can shut." He that "wavered not through unbelief, but waxed strong through faith" will find that no person, no circumstance, no adverse diagnosis will have any power over him. You will know that the

promise, "Whosoever liveth and believeth on me shall never die," is meant for you and for your dear ones.

Be still and acknowledge God's presence and power at work in the midst of you. Take time to meditate quietly on the perfect life of God at the center of your being. Know that your body was created after His perfect pattern. Bless your body. Bless every organ and nerve and bone and cell in your entire being. Say to your body, *"God loves you, and so do I."* Never say a negative thing about it. Treat it as you would your most priceless possession. Give it proper food and care and attention. Fill it with joy and gladness and delight. Clothe it lovingly and beautifully. Keep it clean and warm and sweet. Be proud of it. Walk in the light as a child of the light and the aura you shed about you will bless all whom you contact. Their days will be brighter for having been in your presence.

Open your mind to God's thought of life and close it to all negation. Keep your thoughts positive. Keep an unwavering vigil of faith in the glory of God's life and health now present in you. Regardless of how things look or seem, remember that with God nothing is impossible, nothing incurable. Accept the miracle of perfect health that is yours as a child of God. Keep your mind open to His thoughts of life and joy and strength and health and love. Know that His pure life is your life now. Claim it. Give thanks for it. Make it yours in word and deed by steadfastly affirming, "The spirit of God hath made me, and the breath of the Almighty hath given me life."

If you feel that you are in need of healing, remind yourself over and over again that through the love and power of your indwelling Christ you are healed, you are reborn, you are now made whole and perfect. You are God's child, created in His image and likeness, and it is impossible for you to be unlike Him. You are healed because health is God's will for you. You are healed because He created you with a mighty indwelling power to keep you perfect. When you put your trust in Him, "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily."

Begin this day to rejoice that with every passing moment more and more of the brilliance of Christ is shining through your mind, more of Christ love is shining through your heart, more of eternal Christ life is shining through your body. Affirm many times a day:

*I am alive in Christ.*
*I am strong in Christ.*
*I am renewed in Christ.*
*I am made whole in Christ.*

Then go about your daily occupation, your hourly tasks in the unshakable assurance that "It is no longer I that live, but Christ liveth in me."

In giving thanks for health remember that life is yours now; you do not have to manufacture it; you are not responsible for strength or power or energy. They are your divine birthright from the Spirit of God in you. The never-ending power and energy of Spirit activates your body every moment of your life. The substance of it is continually renewing and regenerating every cell and bone and

nerve and tissue. Know with Job, "Yet in my flesh hall I see God."

If you feel a lack of interest in life, if you seem ired and listless most of the time, you need to stir up the zest for living by affirming hourly that you re alive, vital, alert, interested in all that is going on in the world about you. Then be willing to take part in the activities that make life rich and full and altogether satisfying. You will find that there is no imit to your vitality and strength when you realize hat the life of God permeates every cell and atom of your being. When you recognize and acknowledge your source of life you are constantly renewed nd revitalized; you have all the energy you need to ccomplish the things that are yours to do. Give hanks that the more you draw on the divine source f life within you the more life you experience and he greater is your vitality. With Joel say, "Let the veak say, I am strong."

No matter what the outer picture or the opinions f others, keep your faith strong and unwavering nd centered in God, your Creator. Affirm that the ivine intelligence which made you is active in you ow, healing, renewing, and restoring you in every art. Affirm the presence of Christ in yourself. Assert our spiritual mastery and dominion. Rejoice that here is no problem too difficult to be met and solved. ay with Paul, "I can do all things in him that trengtheneth me."

Instead of worrying about yourself and the state your health, praise and bless your body and its nctions. Bless every cell and organ for the good nd faithful work it performs for you. Starting with

your hair say, "I bless your luxuriant beauty." No matter how thin and scraggly it may appear to mortal eyes, you will be surprised how it will respond to your word of praise.

For your thinking say: "I think with the Mind of Christ; therefore, my thinking is clear and prompt and uplifting."

For your eyes say: "I see with the eyes of Christ. God is now blessing my holy seeing."

For your nostrils: "I breathe with the nostrils of Christ."

For your ears: "I hear with the ears of Christ."

For your lips: "I smile with the lips of Christ."

For your voice: "I speak with the voice of Christ."

For your beautiful face: "Whoever looks at me looks at God, divine love."

Go on down your body and bless every organ as your thought rests on it for a moment. For your lungs say: "I breathe with the lungs of Christ." For your heart: "I love with the heart of Christ." Touch each organ with the thought of perfection. Do not overlook the arteries. Bless them for their divine pliability, their perfection as a channel for the flow of life-giving blood throughout your body.

Affirm: "There is no obstruction, there is no strain, there is no hardening. All is divine perfection. All is divine rightness." Bless your blood for its cleansing purity. Bless your arms and hands, your legs and feet. Then sit quietly for a moment while you envelop your whole body in a warm, life-giving light. Say with David:

"Bless Jehovah, O my soul;

And all that is within me, bless his holy name."

Give thanks right now that God's will for you s health, that a transformation is taking place in pite of appearances, in spite of diagnosis, in spite of any verdict. Know that you were created to live n health and happiness, to fulfill God's will and purpose, to do the work that He has planned for ou from the beginning of the world. Know that until your work is completed you will live because His Spirit lives in you, blessing you, renewing you, estoring you, filling you with glowing, radiant life nd health.

"Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him and bless his name."

Begin today to live with a smile on your face, an inspiring word on your lips, a song in your heart. ive gloriously, eternally. Understand and appre- ate your gift of abundant life and wholeness. Open our mind and heart to God. Let Him quicken your pirit and enlarge your vision. "For this is the will f my Father, that every one that beholdeth the Son, nd believeth on him, should have eternal life."

*Is any among you suffering? let him pray. Is any cheerful? let him sing praise. . . . Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working.*—EPISTLE OF JAMES

# *Know That God Is Love*

GERTRUDE CRAMER WILLIAMS

*To him that knocketh it shall be opened.*

MANY PERSONS today are starved for rea love. Until the coming of Jesus, with Hi good news of the kingdom of heaven o earth, within us, and at hand, few understood tha God is love. Many of the ancient prophets caugh glimpses of this Truth, such as David, who said "Jehovah is my shepherd."

God is love, therefore, God is generous. Whe we desire more love, we only need to think of God' goodness and generosity. When we concentrate o the qualities we desire in our lives, they becom manifest. As we knock, the doors are opened. W learn to knock on the doors that seem necessar for a fuller life. We learn to knock confidently, be lieving that they will lead us to greater love, powe wisdom, and abundance.

Love is not something that we strive with a our might to attain. Love is one of the fruits of th Spirit. When we live in the Spirit, love is a natura result. Love is not a soft sentiment or a mere fon attachment, nor is it a deep desire to possess. Lov is a dynamic, meaningful, and purposeful desire t serve, benefit, and bless. Jesus tells us that the wa to love and be loved is to do for others. And th way to learn to love Him is to do what He asks u to do. This means we are to obey His comman

ments. Jesus knew that love is not an emotion or feeling that can be magically dealt with in a snap.

The great desire of Jesus was to bring to man the compelling truth of the kingdom of God until men would gladly, willingly, and lovingly give themselves to the realization that love is planted like a seed and grows with tender care. The kingdom of God is a world in which men will live with complete wholehearted surrender to the will of God. Jesus said, "Learn of me," "Follow me," "Abide in me." He made it plain that love ripens in the heart of the doer and the giver.

Sometimes a person starves for love because of a grudge, or by refusing to forgive an injustice. When love is present in our hearts, we forget petty differences, we rise above personal grievances and dislikes. When love is present, everything unkind or ungracious is crowded out of our hearts, and before long we become conscious of the presence of God in our lives. When love increases, the presence of God also increases. When we abide in the love of God, we receive a new understanding, a new influence and power to help others who lack the true way of love.

In following Jesus, we free ourselves from the human weaknesses of the world and find the way to lasting happiness. Psychologists firmly believe that when we serve others faithfully, consistently, and genuinely, we soon learn to love and are loved in return. The person who does his work earnestly and faithfully soon learns to like, even love his work.

Without love, life would be meaningless. Love is as the salt that seasons our food and improves its

flavor. Love gives us a reason and a purpose for living. Without love there would be no life, for God is love, and without God there is nothing. Without love in our hearts, we are out of harmony with the Truth of our being. We are starved for affection, and we are most unhappy. True and lasting happiness can be ours when we express love, for love is a fulfilling of God's law. It is man's true nature.

Love creates harmony in all things. Without an expression of love our life is lonely. We lack friends and companionship. Even business activities cease to prosper if they are not infused with love, a sense of service, and friendliness. Yes, even the body ceases to function properly unless it is filled with a mental and an emotional expression of love. When a person loves, every atom and cell of his body responds in harmonious action. A person in love is radiant. A new world lies before the one who can wholeheartedly express love toward all things and all persons. Such a person cannot help but be surrounded by those who return his love. Love means to care for someone or something with all the fervor of which the heart is capable. Love is a whole of many parts that embody all we know of goodness, kindness, patience, tolerance, appreciation, gratitude, hope, trust, mercy, freedom, justice, and liberty.

Love is the most wonderful healing and drawing power on earth, the very reason for our being. Jesus expressed His love for God by being kind and loving toward all men, sinners and saints alike. We can express our love by being thoughtful, kind, and friendly. If you hunger for love, if you find your problems unsolved and your demonstrations un-

made, it is time to be a bit more patient and to express a little more love in your life. When we learn to love, even a fraction as much as our beloved Jesus loved, we shall learn to cope with our human and social problems. When we learn to forgive "seventy times seven" and not see the past mistakes of man, but see the true likeness and image of God, our lives will improve.

Love is the greatest power in the world. It breaks down all barriers. Within every human being is a divine spark. Although it may be concealed, the spark is there. We may not approve of certain persons, the lives they lead, or the wrongful deeds they may have done, but we can love the good in them, for they are all children of God. All of us should generate love and send it out in all directions. When we do, love acts as a magnet that attracts love from everywhere to us.

Jesus' entire ministry was one of love. By His parables and His deeds He gave us the recipe for world peace. This recipe is the Golden Rule, a law of love and forgiveness.

It is natural for us to desire love. God is love, and we are His children. If at times we have great longing for love, this longing comes from a need within ourselves to let love flow freely from us to others who need love. Love can be truly known only by the person who expresses it by loving God and all other persons. As we seek and find greater proofs of God's love in His immediate response to our needs, we knock on the doors that lead to a whole, complete, joyous, and love-filled life, and these doors open to us.

# *The Hush of Silence*

SARAH JOHNSTON

I WATCHED MY SISTER as she took down her pin curls and brushed out her hair with its becoming touch of gray. Suddenly she bent forward, looked at her face in the mirror, and grimaced at what she saw there.

"I feel like the tail end of a long, hard winter," she said.

I could sympathize, because for some time I have disliked what I have seen in my own mirror. Privately, I had reached the conclusion that I looked ten years older than my actual age. Winter can be hard on lovers of sunshine and fresh air, and this past winter had seemed particularly long and dreary.

I was folding freshly laundered linens and I said noncommittally, "Maybe what we need is a cup of sassafras tea."

At that, we both burst out laughing, remembering the concoction with which our mother used to dose us every spring. Mother was a great believer in old-fashioned herbal remedies, and sassafras tea was supposed to thin the blood.

"I don't believe my blood is sluggish," smiled Meg. "How can it be, when with every beat of my pulse it keeps saying, 'busy-busy-busy'? I think I know what I need." She laid down the hairbrush and turned away from the dressing table with a twinkle in her eye.

"Let's play truant today," she said.

"But the committee meeting," I said, "the—the——"

"Mrs. Barnes just phoned to say it had been postponed."

I felt an answering gleam in my own eye, and I flung down the half-folded pillow slips. "Let's!" I said.

As we backed the car out of the garage, we both knew where we were headed. We have two spots to repair to when we feel like playing truant from the daily grind. One is a dilapidated old cabin in the foothills that belongs to some relatives; the other is the seashore. This time, we had cast our vote for the shore.

For us both, a visit to the sea is like a return to our origins. It is something we seem to require periodically, in the same way that we require food and sleep and companionship.

By the time our car had marked off twenty miles, we were drawing near to our destination. A few miles more, and we turned off onto a familiar road that ran between yellow cliffs and the water. We drove along the rough track, past a scattering of summer cottages, around the last sharp curve, and down to the cove. Here, beside an abandoned dory, we parked the car, and instantly the hushaby of the sea was all around us.

I know of no other sound so cradlelike—a low, talkative murmur that seems always passing into silence and returning again from some place of boundlessness to whisper and soothe. We sat drinking it in for many moments, then got out of the car and wandered down among driftwood hulks un-

til we found a sheltered spot. There we stood smiling at each other, luxuriating in the bright sunlight and heady salt breeze.

There was a quality to the air that one often finds on an early spring day—a quality that I can describe only as a widening of perception in all directions. Whether this is some miracle of the atmosphere or an enlargement of the soul of the onlooker, I cannot say. In the sunshine, in the blue radiance of sky and sea, all that lay before us glittered and dazzled our eyes, and every sound we heard seemed at once close at hand yet faraway.

The tips of the fir trees moved, and a faint soughing drifted down to mingle with the slap of water. A gull veered over with a hoarse cry. The exquisite, faintly bitter smell of wood smoke drifted to our nostrils, and from the hillside back of the cottages came the sound of an axe where someone chopped wood. Distant cries of children at play were bell-like and poignant as birdcalls. It could not be said that there was any lack of sound. Yet, how am I to tell you that all was as a great silence?

Meg and I did not violate this silence with small talk. We drifted along the curve of the beach, examining the kelp strands and other flotsam lying there. Crabs scuttled to their pools, and a sandpiper ran beside us. Beyond the froth line of the last high tide, we stooped to pick up a fat chunk of pitch bark, which would blaze with a hot blue flame in our fireplace. We gathered chalk-white shells, ostensibly for a nephew's guppy bowl, but really so we could carry something of the sea away with us in our pockets. Beside a twisted driftwood log w

found an agate glowing with a secret fire.

I held it out to my sister. "You have always wanted to find the philosopher's stone, and I think this must be it," I said.

Meg took it and rubbed it between her hands. "Make a wish," I said, and a moment later, "What did you wish?"

"I wished a wish that I can't put into words," she smiled.

After we ate the sandwiches we had brought with us, we threw crumbs to the gulls and watched them circle in to feast. Afterward, we walked a brisk mile along the shore, and then sat drowsily in the sunshine for an hour of relaxation and meditation.

I do not know just when we sloughed our wrinkled winter skins, but I do know that we came home from our expedition feeling young and glowing. And what was it that worked the magic? Call it what you will, but for my part I am sure that for a brief space of time we touched the hem of nature's robe of silence, and were renewed along with the awakened earth. As the poet Aline Michaelis has said:

"Sometimes suddenly it comes;
Then the world's insistent drums
Cease and all their echoes pass;
Not a murmur in the grass,
Not a bird note far and brief,
Not the whisper of a leaf
Falls to vex with faintest sound
Silence, perfect and profound,
Silence deeper than the sea,
Vast as all infinity."

By virtue of sheer peacefulness, if for no other reason, nature is a great restorative. Even in our lightest contacts with it we sense a harmony from which flows security and serenity, and "in quietness and in confidence shall be your strength," says Isaiah.

The activities of a workaday world are often attended by noise and confusion, and sometimes in self-defense we try to shut our ears. We fail to listen through to the silence that lies back of all the sound and fury. Thus we form the habit of living through our eyes, to the detriment of a harmonious blend of all the senses.

One of the things that first attracted me to the study of Unity was its emphasis on the harmony of the whole man—the importance of bringing each of the physical senses into agreement with its spiritual counterpart. Too often our senses are regarded as fleshly and material. In actuality, they are expressions of eternal laws. Unity does not exclude the material world from its concept of reality, but through its teachings, continually attempts to bring about an integration and balance between so-called inner and outer forces.

It was through reading many Unity writings dealing with the subject of the silence that I finally became aware of its great, serene, healing power. Silence is to the mind as light is to the eye, and as sight affirms the light of God, so the listening ear affirms the silence of the secret place. And what is this secret place, of which we read in the Bible? Like my sister's wish when she held the agate in her hand, it is an ineffable something that each person

must find and define for himself. Of it the Psalmist sings:

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty. . . .
He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation."

Man is so constituted that he can indulge in a continuous conversation with himself. Most of what we commonly call thinking is made up of this exchange. Educators claim that the higher the IQ the more adept at this the individual tends to be. Given the ability, we enjoy our own mind and are on excellent terms with ourself. But though this in itself is a marvelous gift, we should remember that it can be overdone, even to the point of boredom and mental exhaustion. We need to shut off our thinking occasionally and rest, for we have a built-in hunger for inner silence that is as real as the built-in hunger cry of the stomach. We need to listen to God; and if we fail to take note of His gentle signals, we become tense and nervous. Things begin to lack savor, and finally nothing seems worth while. We become bored and irritated with ourselves, and find that others irritate us as well.

Unity constantly advises us to turn within. This advice does not mean that we are to make a permanent retreat from the world and its commitments, but that we are to turn our attention within ourselves from time to time in order to listen and worship. How to accomplish this turning within differs

with individuals. For my part, I seem best able to do it when I am alone, but I know that it is possible to make silent contact with God even in the midst of a noisy crowd. I have done this on occasion, but not to the extent to which I can accomplish it in solitude.

The communion of a man with his own indwelling Lord is in silence, and such things as it reveals belong to the ages. It shows us our true relationship to the Father in a manner that we find dawns on us so serenely and quietly that it seems like an old friend. We may feel, "Why, I knew that all along!" Yet in reality we did not know it until it was revealed to us in all its divine beauty. Thus, it seems, does God avoid giving His children a rough voyage on the sea of life.

The silence seems to act as a co-ordinator of all man's divergent faculties. On entering it, we are conscious of a home-coming. Our body feels warm and alive, and we are at ease with it. We recognize our body for what it is—a temple of God. Nothing so adequately describes this sense of complete oneness with God as the words of the Psalmist:

"He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul."

Not long ago a friend told me of an experience she had while in the silence.

"I had gone out for a walk in the woods to be by myself and think," she began. "For a long time the world had been too much with me, and I felt on the outs with everything and everybody. As I walked along the narrow path, even the brambles

that caught at my skirt irritated me, and the scream of a blue jay sounded like a reproach.

"The trees were tinged with the colors of autumn, but I did not see their beauty. I knew that the sky was blue and that the sun was shining, but felt no answering response within myself. In the course of my walk I came to a stream and wearily made my way to a fallen log and sat down. As was my custom, I began to rehearse my troubles to myself, but all at once it seemed to me that everything had become very quiet. Almost without thinking, I relaxed. As I did so, I became conscious that the small sounds of nature were beginning to give me a deep sense of pleasure. The blue jay gave his cry again, and a flock of crows cawed on their way to a nearby cornfield. I heard the rattle of a dry leaf as it fell to the ground and the far-off mooing of a cow in someone's pasture. Finally, even these agreeable sounds faded from my consciousness, and I seemed to enter into a deeper place of peace than I had ever known before. For the first time in my whole life I was actually listening, not to any certain sound, but to the very silence itself.

"I don't know how long I sat there, and I can't tell you exactly what happened to me, because I don't know myself, but suddenly I was aware of what I can only describe as a great flood of friendliness and good will. At that instant something warm and humanizing came into my soul and has never left it. I think, for me, the experience was a kind of rebirth. It was the moment of Truth—the moment when I finally grew up and joined the human race."

It is not to escape from humanity that religious

men have retreated from the crowd to renew their oneness with that which is divine within them. I think no man ever made a genuine spiritual retreat without emerging from it more human than ever, and more convinced that all men are brothers and sons of God.

In the silence of the secret place, we come to the real church of God and are the recipients of its teachings from thence forward. We take up the cross of Christ, which is neither more nor less than our responsibility as children of God. We become servants of one another, and thus find our true place in the great human fraternity.

Silence is the essence of all things. It is knowledge at one with wisdom, serenity at one with peace, beauty at one with grace, and man at one with God.

## Strength In Prayer

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make,
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power.
Why therefore should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

—*R. C. Trench*

# *Eternal Security*

MARY L. KUPFERLE

DO YOU LONG for security, the security of eternal peace of mind, wholeness of body, love and harmony, joy and companionship? f so, turn your thoughts for a few moments to Jesus' ords as given in His description of the results of uilding upon "sand" as compared with building pon "rock."

"Every one therefore that heareth these words of ine, and doeth them, shall be likened unto a wise an, who built his house upon the rock: and the in descended, and the floods came, and the winds lew, and beat upon that house; and it fell not: for was founded upon the rock. And every one that earеth these words of mine, and doeth them not, all be likened unto a foolish man, who built his ouse upon the sand: and the rain descended, and ie floods came, and the winds blew, and smote pon that house; and it fell: and great was the fall ereof."

In this parable the Master of life shows us the ay to eternal security in every phase of living. The ouse He refers to may be likened to our individual abitation of life. If our life is built upon the rock daily application of the Truth we know, it will main secure throughout any circumstance. The ins of sorrow may descend, the floods of doubt d fear may come, the winds of adversity may blow nd smite us, but, standing on the rock of the habit

of being a doer, a prover, of our faith in God, we will be secure.

Later on, Jesus again refers to this kind of life the kind that is built upon the rock. It followed Peter's illumined awareness of the true identity of his leader, Jesus of Nazareth, the truth that He was "the Christ, the Son of the living God." Immediately following the voicing of Peter's conviction, Jesus declared, "upon this rock I will build my church." Again, in this reference to "rock" as a foundation we feel the vital import of His emphasis. It was upon the rock of vital living and doing, of faith that moves into action, that He Himself was building. It is upon the rock of vital living, doing, faith in-action that we, too, must build!

It is an inspiring realization to consider that our "house" of life may become transformed into a "church"—a consecrated temple of living. Jesus' life was like that: a lofty structure of holy thought and feelings and actions, consecrated ideas and sacred contemplations carried into expression. It was so permeated by worship and adoration of the Father, so fragrant with the incense of prayer, so blessed with the divine harmonies and rhapsodies of loving action toward all mankind, that it was, in deed, the ideal life for all to emulate. It was, verily, a "church" built upon the strong foundation of Truth-in-action.

A Unity teacher, speaking of this parable with a friend, mentioned that it had been helpful to her and especially to one of her young acquaintances who came to her office almost in despair. "What am I to do?" he asked, ready to weep in dismay, "I have

hought I could sell anything. I love my work, have been successful in it up to now. But all my confidence seems suddenly to have been swept away, until I'm afraid to call on a customer. What has happened?"

The Truth counselor looked at him understandingly and answered, "If you will just be quiet for a moment and think, I believe you will know what has happened. Your house has fallen because it was built upon sand."

Seeing his startled expression, she continued in explanation, "You remember Jesus' admonition when He gave the parable of the house built upon and as compared with the one built upon rock? Refer to this lesson again when you have time. Think about it. It will help you. Begin to rebuild your house, your life, and business—this time upon rock, the solid rock of an active, doing, faith in God. Build upon a solid foundation of actively living the truth that God is your constant and eternal success. Act accordingly by calling on the one Source. Seek guidance, then follow through. Affirm supply. Then move ahead by taking outer steps in faith. You have read the Truth, heard the Truth, now you are to be the doer of the Truth. This is your new and solid foundation. It will uphold every good you seek to accomplish."

The young man was receptive and obedient in following the advice given him by his friend. He rebuilt the structure of his life, his business; but this time he built upon the rock of a faith-in-action. As a result, his sales rose to a new high; his life was filled with the blessing of deeper spiritual under-

standing, and outer blessings poured into his home and family affairs.

Your security and mine, dear friend, can have only one basis, and that is our momently vital living of Truth, of expressing God the Good. It cannot be based on hearing, talking, and reading, but on an earnest living of the Truth we know. Our house of peace and contentment, love and joy, health and wholeness, is meant to be built upon no other foundation than Truth. Our life structure is not to be built upon any particular person, any one circumstance, any certain situation, or special condition. It is to be based upon the solid rock of day-by-day activity, doing according to the Truth of Being.

The one who was the most secure individual mankind has ever known has told us this. He was eternally secure. He was secure in peace of mind regardless of the outer fact that He was one of the most persecuted and reviled of men. He proceeded eternally secure, throughout His ministry, because His only real business was to go about "doing" good. He remained secure in spite of desertion and betrayal by those about Him.

His abiding place in love was eternally secure despite the necessity for nondependence on family and close relationships. He continued eternally secure in bodily perfection, although never reliant on rigid physical culture systems. The very cells of His body temple were secure, actually imperishable, indestructible, because He had built His house, His structure of life, upon a spiritual foundation, the rock of a "doing" faith in God.

Surely, for Him the "rain descended, and the

floods came, and the winds blew, and beat upon that house" of life He had built. But it "fell not," for it was securely built upon the rock, the strong and firm and staunch security of a carried-out trust in His Father, our Father, God, the good!

It may be easier for us to build upon sand, upon dependence on outer situations, circumstances, upon personalities. We may not have to dig as deep, work as steadily, to lay this kind of foundation. But the demand is that we build upon rock not sand. What Jesus demanded of Himself we need today demand of ourselves, if we wish the eternal security He knew. We can, because He has shown us how. He told us how and proved that it can be done.

If your "house" appears to have fallen through disappointment in others, through grief or sadness, through setbacks or failures, there is only one thing to do—rebuild. Gather together all the forces of your being in prayer. Marshal your faith in spite of its seeming smallness. Draw on your strength and courage. Take hold of the tool of the spoken word and begin to build again.

As you begin, this time building upon "rock" and not "sand," you will find your sense of security deepening. You will be more stable in thought and in feeling, more firm in the conviction of the goodness of God. You will find that the rock of Truth beneath you is upholding you, sustaining you—a constant, true, and eternally secure foundation.

As Jesus declared, "Upon this rock I will build," declare to yourself, "Upon this rock I will build! I will build my house of life upon actions of Truth, deeds of faith, habits of trust in God, the good."

Build with strong affirmations of Truth. Build with silent prayer. Build with the tools at hand—your thoughts and words and inner vision—and you will begin to see that you are, indeed, a "doer" building even more than a "house," you are building a "church."

*"Upon the solid rock of spiritual action I will build my temple of life."* Let these words echo and re-echo within your being day and night. Let Jesus' manner of building become yours, His foundation become yours. Then shall you be secure through every day, every situation, every experience into all eternity. You shall have the eternal security of Christ.

*If you have a gift that seems to linger just below the surface of expression, never say that you know but that you cannot give forth. The statement acts as a kind of self-hypnosis, and so keeps you in a nonexpressing condition.*

*Moreover, the statement is never wholly true. When the idea becomes clearly outlined in your mind, there will be no lack of expression. The portion of a landscape that is under a fog cannot be described by one who otherwise could give a minute portrayal of the whole region. The observer would be foolish to refrain from word picturing, because of the fog. While he is speaking the sun may disperse the mists.*

*Express your gift. Express all that is now expressable. Your effort to do this will break the spell of self-hypnosis, and the fog that has obscured portions of your gift will be dispelled.*
*—Imelda Octavia Shanklin*

# *Let Us Use Faith*

BESSIE CAUGHREAN

INSTEAD OF SEEING myself as a child of God, receiving that which I wanted and accepting experiences as opportunities for me to overcome negation, I had, in years gone by, seen myself as a creature of passing time, living in a world of frustration. I had made little of my life, because I had let the worst side of things hold my attention. I had not realized that I was negative, nor was I aware that as I saw myself that I was: "God, if thou lovest God, dust if thou lovest dust," as someone has written. Naturally, I became apathetic and discouraged.

I remember the time a friend called my attention to the Biblical story of the centurion. In this story Jesus marveled at the centurion's faith. The centurion sent word for Jesus to come and save his servant. When Jesus was "not far from the house, the centurion sent friends to him, saying . . . Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof . . . but say the word, and my servant shall be healed. For I also am a man set under authority . . . And when Jesus heard these things, he marvelled at him, and turned and said . . . I have not found so great faith, no, not in Israel."

"What is there in this story that reveals so great faith that Jesus should marvel at it?" I asked my friend. But she only said, "Think it over and you'll find the secret."

One day while thinking deeply about this story,

I caught a faint glimpse of its meaning. I saw that it was about two men who lived on two different levels of consciousness. The centurion was a man like myself, living on the level of the sense man. Jesus represented the man above and beyond me, the man I wanted to be. He lived on a higher plane, the spiritual plane of life. The centurion and I were ruled by the laws of the sense plane; Jesus, by the laws of the spiritual plane.

"But what else did the centurion see that I don't see? There must be something more to it than that," I kept saying. I felt that if I could find the correct answer to my question, I could solve a lot of my difficulties. " 'Say the word, and my servant shall be healed,' " I said to myself. "When will my servant be healed?" I asked. "Now," I heard a voice deep within me say. "How will he be healed?" "By saying the word," the voice replied. "But who is to say the word?" I asked. "I am the Christ, who will say the word," the voice answered. "Who is the servant that is to be healed?" I asked this inner presence that was speaking to me. If the voice answered, I did not hear it. So I looked in my *Metaphysical Bible Dictionary* and learned that the servant represents the centurion's body. Then I began to see more clearly what was meant by the story.

Like myself, the centurion had heard about Jesus. But because he was a man under authority as well as a man who gave orders, he recognized that Jesus was also a man under authority, as well as one having authority. This was something I had not recognized. But I did see then that this represented a scale in life, you might say, with something above

and something below both the centurion and Jesus, although they were living on different levels of consciousness.

For example, the centurion took orders from his superiors. This was a picture that I could visualize. Jesus took orders from God, a source that was invisible and unknown to me, because I was not aware of His presence. The centurion gave orders to those under him, and Jesus gave orders to things or persons. This I was unable to comprehend.

For instance, Jesus cried with a loud voice, "Lazarus, come forth." And Lazarus, whom my senses revealed as dead and in the grave, came forth. Jesus said to the fig tree, "Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away."

I studied this for some time. Finally, I recognized that the centurion and Jesus represented the two sides to every man, the worldly and the spiritual, and not two different men as I had at first thought. A surge of joy raced through me. I wanted to shout, to sing, and to cry all at the same time, because I saw that the two were blended into a perfect whole.

I saw that such a blending made the sense man and the spiritual man at peace with each other. All the different I's in the centurion (me) that were clamoring to be heard had been quieted. So the centurion had calmly called on the Christ within him to heal his servant (body). Such faith in the word of Truth is something that always arouses interest.

It was then that I understood for the first time that the sense man cannot comprehend the meaning of faith, because faith has to do with things in-

visible. "Faith," according to Paul, "is assurance of *things* hoped for, a conviction of things not seen." The coming forth of Lazarus was not seen by the onlookers before he came forth. But Christ, the inner man, saw it. The apostles did not see the fig tree withering away until it had withered. But Christ, the inner man, saw it doing exactly that. "This Christ within me, then, has nothing to do with my senses," I said to myself. "He is seeing things in another world, and through faith brings forth the things that I desire."

Then I saw that faith is something that belongs to another world. I had never thought of it in this way, nor that it is under spiritual laws rather than the laws that the worldly man knows and interprets. I became aware that I had caused my own misfortunes through my ignorance of these things. I had tried to mix these two levels of consciousness, rather than to put them in their proper places.

Faith, like fear and doubt and hate, is a form of thought. It starts within one's own mind, even though one feels it has a relationship to something greater than one's self. Most of us think of faith as a prayer or a supplication or a beseechment to God, whatever we consider Him to be. If faith is articulated definitely for a specific purpose, and if you who say the words are living on the higher level of consciousness, the purpose will be attained.

Unity School is a good example of what I mean. Charles and Myrtle Fillmore had a plan for Unity. At first the plan was only an idea, a seed. They did not forsake it for another idea. They planted it in their minds and let it grow. They did not have

the money for a vast plan, but that did not keep them from consciously visualizing helps to "every soul in the universe."

To visualize a finished product or to think of a product that you want to see finished are two different ways of seeing the same thing. When you visualize a finished product, something that you desire as being yours now, you naturally imagine that it is already yours. But to think of it as not being finished, reveals that you are in doubt as to whether you will ever have it.

Many of us do not see this distinction, because fear clouds our thinking. When we fear, we impair our ability to help ourselves. But when we have a deep conviction that what we desire is already ours in Spirit, we are standing on that higher level of consciousness where everything already is. It is according to our faith, whether the good things come our way or we experience disappointment.

In the Biblical story, two blind men followed Jesus, "crying out, and saying, Have mercy on us, thou son of David. . . . Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

If you and I receive nothing, or only a very small part of that which we desire, we should analyze our thoughts to discover what is wrong with us, for there is nothing wrong with God, the power within us. If,

"Dark is the world to thee;
Thyself art the reason why,"

says Tennyson. We should recognize that we are

not using our faith. We need to raise ourselves to Jesus' level of thinking. We can do this by realizing that there is a higher level of consciousness than the one on which the sense man lives, and by recognizing that this higher plane has laws that we must study and use for our own good, as well as for the good of others.

We must believe and affirm: "I am the person who can have faith within me. It matters not who or where I am. I have an affirmative attitude of mind. I can speak the word that I am healed now, that I am strong now, that what I desire and need is mine now. I am aware that there is a power greater than I, which will work for me when I call on it. This power is within me, ready to send the word of Truth to accomplish all good."

Let us make a clear, sharp picture of that which we desire, and visualize it as being ours now. Let our desire be for something truly good, something in keeping with God's loving desire for His children.

Faith, the faith that moves mountains, is waiting for us to call on it. It will surely spring to our aid. "By faith we understand that the worlds have been framed by the word of God . . . By faith Abel offered unto God a more excellent sacrifice than Cain . . . By faith Enoch was translated . . . By Noah, being warned *of God* concerning things not seen as yet . . . By faith Abraham, when he was called . . . went out, not knowing whither he went."

Let us use faith to banish fear and disbelief so that we, in joyful anticipation, can visualize a finished product. In this way we shall learn that faith really is "a conviction of things not seen."

"Oh, if I could only believe, I'd be the happiest person on earth," we may have said time and again. We can believe, when we understand the true meaning of faith and realize the great power that lies within us.

## I Touch the Hem of His Garment

I touch the hem of His garment
Through the crowded cares that press,
Obscuring the Christ within me,
Who waits as of old to bless.
And I only need to touch Him
With faith of a bygone day
To find my sins, my errors,
All wiped away.

I touch the hem of His garment
Though His presence be unseen,
And my sins are all discarded
As though they had never been.
I touch the hem of His garment
And feel His life flow free
Through every cell of my being,
Renewing me.

I touch the hem of His garment,
And my spirit is infused
With strength from His life outflowing,
With joy from His love unloosed.
His virtue I feel within me,
His wisdom and power revealed.
I touch the hem of His garment
And I am healed.

—*Muriel Taylor*

# *I Meet My God in Silent Prayer*

from the writings of

CHARLES FILLMORE

*Illumination:* The clear, unclouded Mind of Christ is my source of wisdom and light. My way is revealed.

*Prosperity:* Through the Christ in me, my mind is clear, my ideas are productive, and my success is assured.

*Healing:* The clear, unclouded Mind of Christ heals me. I am made whole in mind and body.

INSTRUCTIONS: There is only one Mind, Divine Mind or Christ Mind. Though each of us seems to have a separate mind, our mind is really the consciousness we have of the one Mind. Christ is all-wise, all-loving, all-powerful, and we can draw on Him for whatever we need. In prayer spiritual ideas flow into our consciousness, and these give us added understanding and a greater capacity to use the infinite resources of the Christ Mind.

Ideas of wisdom guide us, ideas of abundance are the foundation of success, and ideas of wholeness express as bodily vigor.

There is in man that which, when opened, will lace him in direct contact with universal knowl-dge and enable him instantly and continuously to raw forth anything that he may wish to know. God our fount of wisdom, even as He is our source of upply. The understanding of the Christ Mind re-eals that man of himself knows nothing. Jesus, who eveloped this higher consciousness, claimed that ll His knowledge and power came direct from the ather: "I can of myself do nothing." "The Father biding in me doeth his works."

All that man really needs is the quickening and ounding out of the thinking centers in his con-ciousness; that having been done, Divine Mind ill think through him. This supreme Mind holds an at its center, a perfect instrument through which o express its possibilities. The writer of the 1st napter of Genesis says that man is formed in the nage and after the likeness of God. He is the am-age, or the identical I AM of God-Mind in xpression. God looks into the mirror of the universe nd sees Himself as man; He gives Himself to man, nd man in his highest is God manifest. "He that ath seen me hath seen the Father." Thus God gives o His image the power to express all that He is.

Those who cultivate communion with the Fa-ner within will soon find that they have a guiding ght.

Affirm:

***The clear, unclouded Mind of Christ is my ource of wisdom and light. My way is revealed.***

When the disciples had toiled all night in thei fishing boats without results, Jesus suddenly ap peared on the shore and called to them, "Cast th net on the right side of the boat, and ye shall find." The result was a hundred and fifty-three large fish so heavy that the net could not be lifted into th boat, yet it did not break. Man's mind is the ne that catches thoughts, which are the basis of externa conditions. The sea is the mental realm in which man exists. Toil of all kinds is a combination o mental and physical exertion. When the mind i exalted toil is easy. By using his mind man invest machinery that relieves him from wearying muscula labor. In a larger way the spiritual man uses hi mind and takes advantage of divine guidance t lighten his toil.

The net of man's thought works hard and lon in the darkness of human understanding and gain but little, but once the Christ mind is perceived an obeyed the net is cast on the "right side," and suc cess follows. The "right side" is the side on which man realizes the truth that inexhaustible resource are always present and can be made manifest b those who exercise their faith in that direction.

Whoever seeks supply through Spirit and sub mits his cause to the law of justice and righteousnes always succeeds.

Affirm:

*Through the Christ in me, my mind is clea my ideas are productive, and my success is a sured.*

It is found by those who have faith in the power f God that the prayer for health is the most quickly nswered. The reason for this is that the natural aws that create and sustain the body are really ivine laws, and when man silently asks for the in- ervention of God in restoring health, he is calling nto action the natural forces of his being.

The body which is formed in regeneration ab- orbs the substance of the body of flesh, and makes ut of it a new body in divine order, under the law f the Christ Mind. In this process the physical body ies so that the Christ body may live; but the spir- ual ego, the I AM, remains consciously active nroughout the process of development that Paul re- erred to when he said: "I die daily."

In spiritual understanding we know that all the orces in the body are directed by thought and that ney work in a constructive or a destructive way, ac- ording to the character of the thought. Medicine, nassage, and all the material means accomplish but ncomplete, unsatisfactory, temporary results, be- ause they work only from the outside and do not ouch the inner springs that control the forces. The orings can only be touched by thought. There must e a unity between the mind of man and Divine Mind, so that ideas and thoughts that work construc- vely unto eternal life may be quickened in the nind and organism of man.

Affirm:

*The clear, unclouded Mind of Christ heals ne. I am made whole in mind and body.*

# *The 121st Psalm*

I WILL LIFT UP MINE EYES UNTO THE HILLS, FROM WHENCE COMETH MY HELP.

I will look mentally away from the false appearances to reality or the "kingdom of God within me," where I perceive my help—in the divine ideas God Mind is presenting to me—ideas that acted on or utilized will free, heal, protect, save. I will "return unto the Father" (in consciousness, of course, for in reality I have never been away from Him); turn in thought to God, withdraw to the shining heights of soul, where I lose all sense of sickness, lack, sorrow, conflict, confusion, all sense of inharmony, and become conscious of my oneness with God, good. I will consciously contact or tune in to the power of God-life within me, which will free me from the ignorant beliefs I am experiencing, which will enable me to express or manifest the good I desire.

MY HELP COMETH FROM THE LORD, WHICH MADE HEAVEN AND EARTH.

My help comes from the Lord (the Father, God Mind, Principle), by whom "all things were made . . . and without him was not anything made that hath been made"; from the only power. God is not separate and apart from me; I am not separate and apart from Him. We are inseparable. "I and the Father are one." Created by the Father-Mind in His own image and likeness, I am all that He is. I have power; indeed, I am power, for Mind, being all, is individual as well as universal. Realizing this

I demonstrate the power of my only mind, which is God; I prove that God-Mind is the only power, is "a very present help."

HE WILL NOT SUFFER THY FOOT TO BE MOVED: HE THAT KEEPETH THEE WILL NOT SLUMBER.

At times I seem to stumble, to fall; I seem to sin, fail, lack; be sick, unemployed, discouraged, unhappy. But I only appear to do and to be these things. For no matter what I may seem to do or to be, no matter what I may think about myself, or what others may think or say about me, the truth is that I am, always have been, and always shall be sinless, changeless, complete, perfect, and eternal: the idea, the image, of God-Mind. I cannot really do anything that contradicts my nature—God, good. I cannot really be that which I am not. I cannot fail to be that which I am. The only self of me is God, and God can never stumble, fall, sin, fail, lack; be sick, unemployed, discouraged, unhappy; can never be less than God, good. He who brings "forth Mazzaroth in his season" and guides "Arcturus with his sons" sustains, maintains, and governs me. And He is ever active.

BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP.

I have only to look about me to know that He that governs the universe—God, creative Principle—is forever active. He (God-Mind) in whom we "live, and move, and have our being" neither slumbers nor sleeps, but is ever conscious.

THE LORD IS THY KEEPER: THE LORD IS THY SHADE UPON THY RIGHT HAND.

Divine Mind created me and sustains me. Since

Mind is ever present, I am at all times and in all places under the protection of the all-knowing, all-loving, all-powerful Mind. I prove this to be true when I "lift up mine eyes unto the hills," realize my oneness with omnipresent Mind. For then I "bear witness" to Mind's protecting presence. "Ye shall know the truth, and the truth shall make you free."

THE SUN SHALL NOT SMITE THEE BY DAY, NOR THE MOON BY NIGHT.

Since I am always under the protection of omnipresent and omnipotent Mind, the thoughts of the so-called material world cannot harm me, nor can the false beliefs of the "liar" or so-called mortal mind have any power over me. My knowledge of Truth, given to me by my Father, Divine Mind, enables me to prove that this is true, to prove the protecting power of Mind, to bear witness to the protection vouchsafed to God's man in heaven. My knowledge of Truth shields me from the error thoughts accepted and voiced by those who are unaware of Truth, protects me from what is termed "material thinking." It also dispels the belief in "mortal mind" and consequently frees and saves me from ignorant beliefs. My knowledge of Truth enables me to harmonize my thinking with God's, consciously contact or tune in to reality: the "kingdom . . . within." When I do this the destructive thoughts of the world cannot affect me, for they can find no lodging place in my consciousness. Nor can false beliefs interfere with my right thinking, for I have transcended them.

THE LORD SHALL PRESERVE THEE FROM ALL EVIL:

HE SHALL PRESERVE THY SOUL.

Understanding the allness of God, good, I perceive the nothingness of evil. This understanding, imparted by my heavenly Father, dispels the false sense of "evil," causes the false belief or lie (evil) to "vanish into its native nothingness." It preserves me or saves me from all belief in evil. Spiritual understanding reveals that in reality I am forever preserved from all evil (all belief in evil) by virtue of my relationship to God, who is "of purer eyes than to behold evil." My soul or real self, being Mind or consciousness individualized, is immortal.

THE LORD SHALL PRESERVE THY GOING OUT AND THY COMING IN FROM THIS TIME FORTH, EVEN FOR EVERMORE.

Whether I am manifesting health, wealth, happiness, activity, or whether I appear to be sick, poor, unhappy, inactive, the truth is that I possess all good and that my "life is hid with Christ in God." All appearances to the contrary, I am forever sustained and governed by my Father, by divine love; "for the Lord God omnipotent reigneth" now and forever.—*Marjory H. Stageman*

## PRAYER FOR WORLD LEADERS

**Through the Christ Mind you are unified in thought, purpose, and understanding, and inspired to right action for the good of all mankind.**

# *Sunday* LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.*

## *Lesson 5, August 2, 1959*

UNITY SUBJECT—*Faith Strengthens under Testing.*

INTERNATIONAL SUBJECT—*Why Do Good People Suffer?*—Job 19:19-25; 42:1-6.

19. All my familiar friends abhor me,
    And they whom I loved are turned against me.
20. My bone cleaveth to my skin and to my flesh,
    And I am escaped with the skin of my teeth.
21. Have pity upon me, have pity upon me, O ye my friends;
    For the hand of God hath touched me.
22. Why do ye persecute me as God,
    And are not satisfied with my flesh?
23. Oh that my words were now written!
    Oh that they were inscribed in a book!
24. That with an iron pen and lead
    They were graven in the rock for ever!
25. But as for me I know that my Redeemer liveth,
    And at last he will stand up upon the earth:

1. Then Job answered Jehovah, and said,
2. I know that thou canst do all things,
   And that no purpose of thine can be restrained.
3. Who is this that hideth counsel without knowledge?
   Therefore have I uttered that which I understood not,
   Things too wonderful for me, which I knew not.

4. Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
5. I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
6. Wherefore I abhor *myself,*
And repent in dust and ashes.

GOLDEN TEXT—
*I had heard of thee by the hearing of the ear;*
*But now mine eye seeth thee.*
—Job 42:5.

SILENT PRAYER—*I look beyond the testing to the gain from the lesson learned.*

By nature man is pleasure-loving and indolent. As long as all goes well with him he seldom troubles to work toward a greater understanding of life or to identify himself with divine wisdom. He works most faithfully toward higher Truth and avails himself most fully of the help of the Infinite under the spur of suffering. Suffering thus often seems to be a sign of divine love, which will not leave man in the twilight of contented half knowledge but causes him to go forward and upward as he develops ability to do so.

Our greatest handicap in living victoriously is inadequate understanding. Truth governs our life. We master life only as we develop understanding of Truth and express it. Until then we may waste our energies in fruitless search for the causes of our failure to live abundantly.

Suffering is a universal condition of sentient life on earth. From the pangs of physical pain to the anguish of mind that sees all hope and love depart from life, sentient life knows suffering. To over-

come it, we must attain a higher level of feeling than we can reach in purely personal consciousness; namely, an excitation of the spirit. Everyone has had experiences in which the pressure of extreme excitement or impassioned feeling has, for the time being, blotted out all consciousness of some nagging physical pain. Exalted faith has this effect. So also may a crisis of any kind in our life or affairs or in those of our loved ones affect us in like manner.

By fixing our entire attention and interest on a certain subject to the exclusion of all other subjects, we can remain oblivious to suffering. The part of wisdom, however, is to discover the cause of suffering and to remove it, not to ignore suffering and fail to do anything about it. The first requirement is to put our faith in the reality of the good and examine the nature of perfection. As we see where we have fallen short of this standard, we can correct our faulty expression.

As long as faith endures, the power to climb out of doubt and despondency remains intact and can be developed. Job did not doubt the existence of God, but his desire was to find God or else to be left alone by Him until he could do something to help himself. The conventionally righteous man does not think of God as his deliverance and does not apprehend the thought of God as an indwelling Spirit.

Job's faith gave him courage to endure whatever came, though not always with good grace. Confronted with a similar physical condition, many a man or woman today would find it almost impossible to face life with courage.

How a person acts under the pressure of unfavorable conditions or circumstances is a test. Until his faith is tried, it remains the faith of the child, innocent but also ignorant of conditions that prevail in the outer world. Job was willing to be tried, and he had faith in the outcome. His faith was finally justified, but it underwent considerable weakening, allowing him to fall into speculation and self-justification. The drama of life abounds in mental and emotional upheavals in the ups and downs of circumstances.

The man of action does not go down in spiritual defeat. Job's test brought him out with deeper understanding of God's omnipotence:

"I know that thou canst do all things,
And that no purpose of thine can be restrained."

Suffering enlarged the scope of his interests. "And Jehovah turned the captivity of Job, when he prayed for his friends." He entered into the universal and forgot himself in solicitude for them. To speak words that are true from the universal standpoint is imperative if we would prove divine law. Suffering often teaches us to weigh our words and put into them the full strength of our thought. In praying for his friends Job fulfilled the last requirement of the law: self-forgetfulness. This act opened the channel through which his good again flowed to him without uninterruption. So it does for us as each plays his part in the larger life.

Spiritual understanding gives the remedy and leads the individual into life and peace. Today there are people in the world who continually fight evil and call attention to the limitations and errors of

present seeming conditions. The spiritually enlightened can point out a way to make persons and conditions better.

Jesus came not to condemn the world but to save it. The true Christian seeks always to hold up a right standard to those whom he wishes to help, instead of calling attention to apparent evil and thereby magnifying it.

QUESTIONS

1. Is divine love evident in suffering? If so, how?
2. What is our greatest handicap in living a victorious life? How may we master this handicap?
3. Is it possible for us to remain oblivious to suffering? Explain.
4. What is the part of wisdom with regard to suffering?
5. What profitable lesson do we find in suffering?

## *Lesson 6, August 9, 1959*

UNITY SUBJECT—*Making a Right Choice.*

INTERNATIONAL SUBJECT—*The Search for True Values.*—Eccles. 5:1, 2, 4-6, 8-12, 18, 19.

1. Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they know not that they do evil.

2. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few.

4. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou vowest.

5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thy hands?

8. If thou seest the oppression of the poor, and the violent taking away of justice and righteousness in a province, marvel not at the matter: for one higher than the high regardeth; and there are higher than they.

9. Moreover the profit of the earth is for all: the king *himself* is served by the field.

10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity.

11. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, save the beholding *of them* with his eyes?

12. The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep.

18. Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labor, wherein he laboreth under the sun, all the days of his life which God hath given him: for this is his portion.

19. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor—this is the gift of God.

GOLDEN TEXT—

*Let not thy heart envy sinners;*
*But* be thou *in the fear of Jehovah all the day long.*
—Prov. 23:17.

SILENT PRAYER—

*In thy presence is fulness of joy;*
*In thy right hand there are pleasures for evermore.*
—Psalms 16:11.

Of all states of consciousness, that concerned with the mortal self is least desirable. On the personal level all is vanity and disillusionment. Mirth, pleasure, idle laughter, wine, and folly form a crescendo of superficial activities that do not portray the real man.

There are as many degrees of satisfaction in life as there are levels of consciousness. He who is conscious of nothing above or beyond the senses is satisfied with pleasures that appeal to the sense nature. He who is conscious of the pleasures of the intellect must have the stimulus of thought before he can know true joy, while he who is conscious of himself as a factor in the divine plan and of the universe as a manifestation of divine law cannot rest but in God above all created things. The things in which a person finds satisfaction and contentment are a sure index to his consciousness.

To live a full, satisfying life, man must extend his interests to embrace more than his own pleasure or profit. He cannot live for himself alone with a reasonable prospect of living abundantly. "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude," wrote Emerson. He who has developed his individuality to this point need fear no regrets and no sense of futility or of wasted time.

Ecclesiastes, the Greek equivalent of the Hebrew name Koheleth, is a most thought-provoking book, for to many readers it asks and answers the question asked by so many persons, "Is life worth

living?" The unknown author is a Jewish philosopher who calls himself "the Preacher."

We find this author giving his verdict of life before he recounts his experiences, saying flatly, "all is vanity." The word *vanity* in this instance is used to mean empty or futile. The Preacher did not know that "to live is Christ." That thought would have furnished him a nucleus of Truth with which to work. The reason for his pessimistic outlook is based on his various frustrations. He endeavored to discover the true value of life, but found only "vanity and a striving after wind." His initial quest was for worldly wisdom and knowledge, only to discover "in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow."

Having tried all the avenues of satisfaction then available, the Preacher found that his first choice was the right one and that he should have held to it without digressing. The tone of his writings prove that he reaped the reward of his explorations into the world of sense pleasures even if, as he states, his wisdom remained with him throughout and his motive was that of the explorer in a philosophical or scientific spirit. The end of the whole matter is that no one need try every form of folly in order to learn that wisdom is the principal thing. When the best is chosen first and proves itself, the part of wisdom is to hold it fast, leaving the less to those who are satisfied with little.

The Preacher finally arrived at the wise conclusion that the answer to the whole matter of living is to "Fear God, and keep his commandments; for this is the whole *duty* of man." Faith that the

Christ principle within him is holding him to th way of Truth and right enables anyone to forget th lesser self and rest in the assurance of his onenes with God. No one can know a deeper satisfactio than this assurance affords.

Indulgence in artificial stimulants sometime brings about an inflation of the sense ego. "To morrow shall be as this day, *a day* great beyon measure," when man is carried out of himself b the stimulus of high thoughts, aspirations, an ideals, not by the befuddlement of intoxication. Th habit of giving in to the appeal of the senses is sel worship or idolatry in its worst form. To be con scious of oneself as one truly is in the sight of Go is the ultimate satisfaction that makes all lesser ap peals valueless.

Experience preaches very effectively; the fruit o experience is the most impressive sermon in lif Experience teaches us that it is impossible to fin satisfaction and true lasting joy in sensual, earthl pleasures, and in self-seeking. The only way to lear the realities of life that satisfy both soul and bod is to turn within to God and become unified con sciously with Him.

QUESTIONS

1. How may we live full, satisfying lives?
2. What may we accept as the answer to the whole matter of living?
3. How do we forget the lesser self and rest in the assurance of our oneness with God?
4. How may we learn the realities of life that satisfy both soul and body?
5. What is the most impressive sermon in life? Explain.

*Lesson 7, August 16, 1959*

UNITY SUBJECT—*Divine Love.*

INTERNATIONAL SUBJECT—*God's Steadfast Love.*
—Lam. 3:22-26, 31-40.

22. *It is of* Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not.
23. They are new every morning; great is thy faithfulness.
24. Jehovah is my portion, saith my soul; therefore will I hope in him.
25. Jehovah is good unto them that wait for him, to the soul that seeketh him.
26. It is good that a man should hope and quietly wait for the salvation of Jehovah.

31. For the Lord will not cast off for ever.
32. For though he cause grief, yet will he have compassion according to the multitude of his lovingkindnesses.
33. For he doth not afflict willingly, nor grieve the children of men.
34. To crush under foot all the prisoners of the earth,
35. To turn aside the right of a man before the face of the Most High,
36. To subvert a man in his cause, the Lord approveth not.
37. Who is he that saith, and it cometh to pass, when the Lord commandeth it not?
38. Out of the mouth of the Most High cometh there not evil and good?
39. Wherefore doth a living man complain, a man for the punishment of his sins?
40. Let us search and try our ways, and turn again to Jehovah.

GOLDEN TEXT—It is of *Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not.*—Lam. 3:22.

SILENT PRAYER—*I am powerful and active to*

*do only good and I see only goodness and purity everywhere.*

We may talk about the wisdom of God, but the love of God must be felt in the heart. It cannot be described, and one who has not felt it can have no concept of it from the descriptions of others. But the more we talk about love, the stronger it grows in the consciousness. If we persist in thinking loving thoughts and speaking loving words, we are sure to bring into our experience the feeling of that great love that is beyond description—the very love of God.

It is popularly taught and believed that there is but one love, that God is love and that all love is from Him; hence, that all love is God's love. Love has no consciousness of good or evil, of what is pure or impure, but pours itself out in great oceans of living power, to be used by whosoever will.

Man has a faculty through which he receives love from Being; this faculty is commonly called the heart. The heart, however, is but the visible expression of an invisible center of consciousness. Sense discerns that man has a heart, but soul discerns an inner faculty in man through which he may express an attribute of Being. By his word, man calls his powers into activity, that through them he may manifest God.

Love is the drawing power of the mind. It is the magnet of the universe, and about it may be clustered all the attributes of Being, by one who thinks in divine order.

"Love . . . taketh not account of evil." Love never sees anything wrong in that which it loves.

f it did, it would not be pure love. Pure love is vithout discriminating power. It simply pours itself ut upon the object of its affection, and takes no ccount of the result. By so doing, love sometimes asts its pearls before swine, but its power is so great hat it transforms all that it touches.

Do not be afraid to pour out your love upon all eople in the world, whether good or so-called evil. Deny the appearance of evil, and affirm the omni-resence of love and goodness. Take no account of he evil that appears in your life and your affairs. Re-use to see it as evil. Declare that what seems evil as somewhere a good side, which shall through our persistent affirmation of its presence be made isible. By using this creative power of your own hought, you will change that which seemed evil nto good, and divine love will pour its healing balm ver all.

"Love suffereth long, *and* is kind." Love does ot resent injuries. It does not take affront and in-ult into account. Pure love does not recognize per-onality; hence, when a person is in the conscious-ess of love, he cannot be hurt at what may be said o him or about him. "A soft answer turneth away vrath" is ever on the lips of love, and whoever nakes this his thought focus will be able to reduce o peace and harmony the tides of impatience and nger that may be surging about him.

There is no envy in love. Love is satisfaction in self, not that satisfaction with personal self, its ossessions and its attractions, which is vanity, but n inner satisfaction that sees good everywhere and n everybody. The one who has made union with

divine love through his inner consciousness, wh lets it pour its healing currents into his mind an body, is fortunate beyond all description. Instead o envying another, he desires to show others the grea joy that may be theirs when they have opened th floodgates of their love nature.

Love does not make external effort to get any thing, not even that which intellect claims belong to it. It is here that love proves itself to be the in visible magnet that draws to man whatever he needs But instead of leaving this department of the wor to love, intellect sees what it wants and in its blun dering way goes about getting it. Thus, the real be getting power in man has been ignored until it true office has been forgotten and its power has bee suppressed.

When love, the universal magnet, is brough into action in the consciousness of our race, it wil change all our methods of supplying human wants It will harmonize all the forces of nature and wil dissolve the discords that now infest earth and ai It will control the elements until they obey man an bring forth that which will supply all his needs without the labor that is called the sweat of his face The earth shall yet be made paradise by the powe of love. That condition will begin to set in for eac one just as soon as he develops the love nature i himself. No environment or external condition ca keep back love, when once you have firmly decide in mind to give it expression. The Father yearns t have His love felt by everyone. He has given u the capacity to feel it, and we need only develo the love faculty and open our heart to the flood o

ood that He pours out to us through His all-suffi-ient love.

QUESTIONS

1. How may we bring into expression the love of God?
2. Does pure love have discriminating power? Explain.
3. How may we change that which appears evil into good?
4. What are some of the results that may be brought about in our world through bringing love into action?

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*Lesson 8, August 23, 1959*

UNITY SUBJECT—*What Truth Requires.*

NTERNATIONAL SUBJECT—*Pleading for Forgiveness.*—Dan. 9:4-10, 17-19.

4. And I prayed unto Jehovah my God, and made onfession, and said, Oh, Lord, the great and dreadful od, who keepeth covenant and lovingkindness with them at love him and keep his commandments,

5. We have sinned, and have dealt perversely, and ave done wickedly, and have rebelled, even turning aside om thy precepts and from thine ordinances;

6. Neither have ye hearkened unto thy servants the rophets, that spake in thy name to our kings, our princes, nd our fathers, and to all the people of the land.

7. O Lord, righteousness belongeth unto thee, but nto us confusion of face, as at this day; to the men of udah, and to the inhabitants of Jerusalem, and unto all rael, that are near, and that are far off, through all the untries whither thou hast driven them, because of their espass that they have trespassed against thee.

8. O Lord, to us belongeth confusion of face, to our ngs, to our princes, and to our fathers, because we have nned against thee.

9. To the Lord our God belong mercies and forgiv ness; for we have rebelled against him;

10. Neither have we obeyed the voice of Jehovah o God, to walk in his laws, which he set before us by h servants the prophets.

17. Now therefore, O our God, hearken unto th prayer of thy servant, and to his supplications, and cau thy face to shine upon thy sanctuary that is desolate, f the Lord's sake.

18. O my God, incline thine ear, and hear; ope thine eyes, and behold our desolations, and the city whic is called by thy name: for we do not present our suppl cations before thee for our righteousnesses, but for th great mercies' sake.

19. O Lord, hear; O Lord, forgive; O Lord, hearke and do; defer not, for thine own sake, O my God, b cause thy city and thy people are called by thy name.

GOLDEN TEXT—*If my people, who are calle by my name, shall humble themselves, and pra and seek my face, and turn from their wicked ways then will I hear from heaven, and will forgive the sin, and will heal their land.*—II Chron. 7:14.

SILENT PRAYER—*I am loyal to the Truth that know.*

Daniel is represented as a very just man. Thoug an Israelite, he had risen to power in Babylon, an was ruler over one hundred and twenty provinces A ruler in those times usually made his position source of gain. But Daniel refused to share in grafts or to close his eyes to them or to favor them. It wa through this action that he incurred the enmity o the other officeholders. This enmity was the basi of the conspiracy against him.

Everyone is faced at some time with the neces

sity of choosing what shall command his loyalty. Having made his choice, he assumes the responsibility of giving it his undivided allegiance. Temporizing, veering with the wind of public opinion, or failing to stand alone in one's beliefs, if necessary, is fatal to loyalty. True loyalty is nothing less than loyalty to the highest Truth that we know. Not only should we be willing to hold to this standard, but we should also be willing to be judged by it. "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

Where one is true to his convictions, he cannot worship to the dissonance of a confused medley of beliefs; he responds, rather, to one clear call. He rests in the one God, the living God.

The will that is entrenched in intellectual learning is powerful up to a certain point. It may feel itself to be all-powerful; but this estimate is a mistaken one, and is so proved when the test comes. Human judgment is fallible; divine judgment is not. It is for us to examine our own faith to see whether it is firm enough to stand the test of undivided allegiance.

Our fears sometimes counterbalance our faith. As long as we fear the misuse of atomic power, we are incapable of entertaining full faith in a lasting peace for the world. As we pray for peace on earth, we should expect it to come, and consequently put the fear of war out of our thoughts. We should confidently thank God for the eternal peace of Divine Mind and mentally realize that it is now established in the world.

The destiny of the earth and of its people is in the minds and hands of those who seek to know God as Spirit, and those who seek Him must seek Him in Spirit.

Jesus pointed the way, and by following His instructions we shall find the formula for solving every problem.

All the formulas Jesus gave us are constructive instead of destructive. He does not teach death, but life. "If a man keep my word, he shall never see death."

In the 22d chapter of Matthew and the 10th chapter of Luke, we find the formula that will permit us to meet successfully any challenge that might confront us. Jesus says in Luke, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This is the great and first commandment," and it is the fulfillment of all commandments. It is a formula that has been tested, and history shows that it has built and sustained civilization, and has made peace, happiness, and prosperity.

Those who look to material means for salvation claim that our civilization is in great peril and that our only safety lies in the perfecting of guided missiles, greater air strength, the storage of many destructive bombs, and maintenance of an army of soldiers trained to release these destructive forces on our enemies.

Application of Jesus' formula is not being tried by worldly rulers today, and it will not be tried until such rulers recognize Spirit as the one and only

power to bring permanent results. No lasting peace will be attained until we apply the formula that Jesus gave for the solution of the discords of humanity.

Concentrated prayer to this end by groups of individuals will open the minds of our leaders everywhere to the Christ mind, and love will become manifest.

Let us all join in prayer to this end, that we may take the formula that Jesus gave as a working principle, that it may be sent out in the world through the power of the word.

"Be strong and of good courage; for thou shalt cause this people to inherit the land."

QUESTIONS

1. What is true loyalty?
2. What effect on faith has fear?
3. What formula did Jesus give that will permit us to meet any challenge successfully?
4. How may we achieve lasting peace? Is this a matter for world leaders alone? Explain.

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*Lesson 9, August 30, 1959*

UNITY SUBJECT—*The Reward of Loyalty to God.*

INTERNATIONAL SUBJECT—*A New Spirit Renews People.*—Joel 1:15-20; 2:12, 13, 21-23, 28, 29.

15. Alas for the day! for the day of Jehovah is at hand, and as destruction from the Almighty shall it come.

16. Is not the food cut off before our eyes, *yea,* joy and gladness from the house of our God?

17. The seeds rot under their clods; the garners are laid desolate, the barns are broken down; for the grain is withered.

18. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19. O Jehovah, to thee do I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20. Yea, the beasts of the field pant unto thee; for the water brooks are dried up, and the fire hath devoured the pastures of the wilderness.

12. Yet even now, saith Jehovah, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning:

13. And rend your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in lovingkindness, and repenteth him of the evil.

21. Fear not, O land, be glad and rejoice; for Jehovah hath done great things.

22. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth its fruit, the fig-tree and the vine do yield their strength.

23. Be glad then, ye children of Zion, and rejoice in Jehovah your God; for he giveth you the former rain in just measure, and he causeth to come down for you the rain, the former rain and the latter rain, in the first *month.*

28. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29. And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

GOLDEN TEXT—*Fear not, O land, be glad and rejoice; for Jehovah hath done great things.*—Joel 2:21.

SILENT PRAYER—*I acknowledge Thy presence and power, O blessed Spirit. In Thy divine wisdom*

*now erase my mortal limitations, and bring into manifestation in my life Thy perfect law.*

For a clearer understanding of today's lesson, t will be well to read the entire Book of Joel. Joel vas a prophet whose message was delivered during he last years of Persian rule over Judea. His message clearly points out the equal responsibility of every person to carry out in his life today the Truth that s taught in God's word. The word *Joel* bespeaks he I AM in dominion in the individual. In this conciousness all things are possible.

Joel was a native of Jerusalem. His ministry began at a time when a great plague of locusts had vrought havoc to the crops, causing much suffering among the people. To Joel this was a sign of divine udgment, and he declared that the Jews could be delivered only if they repented.

Joel insisted that repentance should not be a nere outward act, but a real change of heart. When uch repentance occurs, we are again in tune with God, or good. Then only can we receive His forgiveness.

"And I will restore to you the years that the ocust hath eaten." This is one of those wonderful promises that thrill us with new hope. We all inuitively know that there is something wrong in a vorld where poverty, suffering, and sorrow prevail. We would not, any of us, create such a world. All f us want to see these things blotted out. This is he index pointing the way to the possibility of doing so. Whatever we see as wrong is for us to right. Lack of health is not prevalent in God's universe, nd if such lack appears anywhere it is the work of

man, and it is our duty to do away with it.

We cannot escape life's experiences, be they eve so rough, by fleeing to another environment. All th conditions in this world have been constructed b the people who inhabit the world, and each in dividual is a builder of it and personally responsib for his immediate environment. Adverse condition in our life may be compared to "the years that th locust hath eaten," those periods that seem devoi of good. They are the times when trouble reigns i mind or body or outer conditions, and we almo believe that a malicious fate stalks our path, a fat over which we have no more control than did th people in Joel's time when the locusts swarmed ove their crops.

Few persons let sink deeply into their minds th mighty truth that everything in this universe is th product of thought. Mankind has wandered i thought so far from the parent Mind that he doe not reflect or observe that everything he does orig nates in mind. It is the mind that makes the mat and the mind and the thoughts of the mind endur even though the body be dissolved. The law of Go is not mocked at any time or under any circum stance. "Whatsoever a man soweth, that shall h also reap." What we have sown in the flesh w shall reap in the flesh unless we repent, change ou mind. When we do repent, we shall discontinu mortal thoughts and ascend into a spiritual though realm, the kingdom of God. This ascension we d not attain by dying physically but by dying to il thoughts and living in true, good thoughts whil still in the flesh. "Yet in my flesh shall I see God.

In the mortal consciousness, nothing of the past can be changed, but when we rise to the spiritual, God can give so much to the present moment that it seems to fill even the empty days of the past also, those years when we may have lagged spiritually, when our prayers were unanswered, and when we could not get close to God.

"I will restore to you the years that the locust hath eaten." When we turn to the Father, we no longer hold a belief in loss. Rather, we shall eat in plenty and be satisfied and praise the name of Jehovah, our God. The outer fullness comes quickly when there is the inner sense of completeness.

Beginning with the 28th verse of the 2d chapter, we can almost hear the joy in Joel's voice as he speaks these words of the Lord:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions . . . And I will show wonders in the heavens and in the earth . . . And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered." Our part is to know that we are all dear to the Almighty and His mercy is ever extended to those who seek Him.

QUESTIONS

1. As pointed out in Joel's message, what responsibility is ours today?
2. What is true repentance?
3. How may we ascend into a spiritual thought realm?
4. How do we overcome any belief in loss. What will result as we make this overcoming?

# *Silent* UNITY

***The clear, unclouded Mind of Christ i my source of wisdom and light. My wa is revealed.***

The Society of Silent Unity, founded more than fift years ago, is the healing department of Unity School mi istering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering of those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken together running over."

Our Silent Unity group numbers some hundred conse crated workers who are devoting their lives to God's wor for humanity. They are proving daily that physical, finan cial, mental, and spiritual difficulties can be overcome b righteous prayer. Even though everything else may hav failed, we shall pray *with* you, for we have faith that "wit God all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yourself Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspond ence is confidential.

*Address your request to Society of Silent Unity, Lee' Summit, Mo. Cable address: Unity, Lee's Summit, Mo.*

**Give your full name and address**

# Prayers ANSWERED

*These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.*

## *I Will Come and Heal*

SEVERAL WEEKS AGO I called you by telephone to ask you to pray with me for my brother, who had been badly burned on the face and hands by an explosion.

The doctors thought there would have to be skin grafting, but I am happy to tell you that he is home from the hospital. His face and hands are perfectly healed, not even a scar. Isn't it wonderful what God has done? We are all so happy! A sincere thank you, and God bless you in your wonderful work. Please accept the inclosed love offering.—*Mrs. K.D., Pennsylvania.*

## *He Shall Have Abundance*

LET ME TELL YOU about the wonderful results I got from using my prosperity bank. Every day as I dropped in a coin I would bless it and ask God to help me find a suitable job and have the strength to be able to do it. (My doctor had suggested I work only four hours a day.) I found just the job I was looking for, and even though I am working

eight hours a day, I have been given extra ener to manage so far; however, I do get awfully tir by evening. Please pray that I will be able to ho this job, as it is a job I really like.

Also, I made a silent prayer that when I d find a good job, I would give ten dollars of my fi week's pay for God's work, so you will find th amount enclosed.—*Mrs. F.N., California.*

AT THE TIME of commencing the prosperity ba drill I was looking for another position, and I a pleased to say that within a short time I obtained o with a twenty-five per cent increase over my form position.

The prosperity bank was a great assistance me in creating confidence and a right attitude, a I would like to take this opportunity of thanki you for your prayers.—*R.H. O'H., Canada.*

INCLOSED FIND $5 THAT I saved in my prosper bank. The bank drill has become a daily habit w me now. I can't seem to start the day without it a my *Daily Word*. Somehow, I feel much happier a I have no fear, for my constant thought is, "Fath I'm trusting." Everything seems to be working fine.—*Mrs. J.P., California.*

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## *My Help Cometh from Jehovah*

I FIND YOUR PUBLICATIONS most inspirational. T often I find myself bound by the monoton daily routine and in need of something to change outlook on life. Any Unity publication does th Bless you for your help.—*D.W., Alabama.*

# UNITY CENTERS AND CLASSES

following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

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*ngham*—Catherine Thrower, 2803 land

*e*—Marian Baker, 1156 Springhill

ARIZONA

*ix*—Herbert Penn, 3223 N 24

*s*—Lillian Cook, 2119 E Water

ARKANSAS

*Rock*—Mamie Spencer, 1504 Spring

CALIFORNIA

*bra*—Albert Ransford, 25 N 2d

*n*—John Hinkle, Congregational ch

*y Hills*—Ruth Rae, 200 S Canon

*nk*—Joseph & Mildred Haggerty, Cordova

*Valley*—Unity, 1025 Crow Canyon

*on*—Margaret Butterworth, 411 S a Fe.

*'*—Frances Flickinger, 17157 E llo

*City*—Carroll Moore, 3979 Tilden

*lido*—Alma Ladd, 203 E 5th

*'*—Edward Jennens, 985 Palm

*le*—Clifford Carpenter, 119 S Ken- l

*gton Park*—Edna Drebert, 7900

*ood*—Frank Hax, 820 Java

*scenta*—June Jones, 2819 Montrose

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*Beach*—Sarah Switzer, 935 E Broad-

*ngeles*—Ernest C. Wilson, 635 S attan Pl; Helen Mouton, 4419 ler; Carrie Love, 80 Orange pl; el Stoneman, 1420 Westwood

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*l*—Cecil Lake, Tioga hotel

*o*—Russell Kemp, 201 Eye

*ia*—Irene Malloy, 2567 S Myrtle

*ey*—Sonja Samiran, 135 Franklin

Helen Wade, Churchill manor n & Oak

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*Walnut Creek*—Marie Giles, 1360 Locust

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MONTANA

*ngs*—Jess McGuire, 101 Lewis
*nan*—Mary Wessell, 103½ Bridger-
ns
—Esther Lewis, 300 S Montana
*Falls*—Ann Winstead, 1023 2 ave S
*gston*—Mary Wessel, 322½ W Cal-
der

NEBRASKA

*o*—C N Broadhurst, 1317 N 42d

NEVADA

—Fay Caswell, 847 N Center

NEW JERSEY

*ry Park*—John Manola, 3d & Emory
*nfield*—Esther Zimmerman, 262 S
shington
*ensack*—Eleanor Drew, Woman's
b
*clair*—Gladys Stevenson, 6 S Ful-
on
*rk*—Edith Berry, 20 Hill
*son*—Louise Gerbold, YMCA 128
rd
*wood*—Louise Gerhold, 365 Maple
*on*—Edith Berry, 489 W State

NEW MEXICO

*uerque*—Mina Stevenson, 1219 Ti-
s ave NW; Thomas Coates, 112
Pedro SE

NEW YORK

*lo*—Lillian Matthews, 1243 Delaware
*ing*—Adele Woodruff, 135-42 40 rd
*t Hills*—Adele Woodruff, Tennis
ll, 6 Burns
*Neck*—Emma Jean Sartori, Com-
nity church
*ngton*—Adele Woodruff, 559
odbury rd
*s*—Howard Bradford, 436 N Geneva
*Rochelle*—Ethel Nickelsen, YMCA
Division
*York*—J Sig Paulson, 1 W 47;
hton Boatwright, 57 Park ave;
phine Siemon, 400 E 59; Stella
nn, 15 E 11 st; Nanna Sutton,
W 125, Rooms 2 & 3; Unity
7th ave
*ster*—Elise Rosenburg, 55 Prince
*use*—Howard Bradford, 300 W
eca turnpike
*y Stream*—Stella Wrenn, 14 E
eola
*Plains*—Eleanor Drew, 254 Martin

NORTH CAROLINA

*ille*—Velma Hoffman, 430 McDowell

OHIO

—Wm Fischer, 1075 W Market
*h*—Fred Beale, 2508 Market N
*nati*—Erna E Wissmann, 2853
lison rd; Millie Leslie, 18 W 9
*Cleveland*—Earl Anthony, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
*Columbus*—Curtis Wilson, 3568 Olentangy
*Dayton*—Michael Giannuzzi, 1008 Grand ave
*Hamilton*—Ruth Seaton, 117 Ross
*Mansfield*—Carol Whipple, 388½ Park ave W
*Oberlin*—Lu Dora Be Vier, 40 N Pleasant
*Springfield*—Wm Nevil, 2215 E High
*Toledo*—Wallace Tooke, 2740 Upton

OKLAHOMA

*Bartlesville*—Ruth Jacques, 825 Cherokee
*Muskogee*—Ruth Jacques, 1210 Boston
*Oklahoma City*—Alice & Schuyler Cronley, 31⅛ Midwest bldg
*Okmulgee*—Ruth Jacques, 806 N Grand c/o R W Viersen
*Ponca City*—Ruth Jacques, 102 W Grand
*Tulsa*—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

*Eugene*—Hugh White, 790 W Broadway
*Medford*—Katharine Bosworth, 995 S Oakdale
*Portland*—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

*Philadelphia*—Adelaide Cotter, 245 S 16
*Pittsburgh*—Andrew Carlson, 809 Arch

PUERTO RICO

*San Juan—Santurce*—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

*Chattanooga*—Grace Comley, 517 McCallie
*Memphis*—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
*Nashville*—Ken Tiffany, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, 2120 Tyler
*Corpus Christi*—Ross Peeler, 330 S Tancahua
*Dallas*—Ruth Gillespie, Cora Crandall, 5638 McCommas
*El Paso*—Mabel Peck, 1300 E Rio Grande
*Fort Worth*—Ruth Johnston, 901 Page
*Houston*—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
*Lubbock*—Irene Duncan, 2119 ave M
*San Antonio*—Mary Myles, Maverick bldg

VIRGINIA

*Fairfax*—Mildred Park, 202 E Main

WASHINGTON

*Bremerton*—Marion Brown, 925 Park
*Everett*—Imogene Elliott, 270 Rockefeller
*Greenbank*—Beulah Scott, Greenbank Club House
*Redmond*—Ella Peterson, Cedar & Kirkland (library bldg)
*Seattle*—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
*Spokane*—Phil Stovin, 1124 W 6 ave
*Tacoma*—Helen Stiegler, 2102 S 23
*Yakima*—Marguerite Landis, 109 S 4

WEST VIRGINIA

*Wheeling*—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

*Madison*—Fern Mack, 208 W Gorham
*Milwaukee*—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
*Sheboygan*—LuVerne Bauer, 1603 S 9

AFRICA

*Nigeria*—*Samuel* Uba Oti, PO Box 366, Onitsha

CANADA

*Montreal*—May Duncan, 1501 Chomedey
*Ottawa*—May Duncan, Kings Daughters bldg, Laurier ave
*London*—Herbert Nicklin, YM-YW
*Toronto*—Mary & George Dunning, Eglinton ave W
*Vancouver*—Ross Breakwell, 1605 W ave
*Windsor*—Unity, 595 Victoria
*Winnipeg*—Unity, 356 Farby

ENGLAND

*Easington Village*—Thomas Merri 11 Sea View, Co Durham
*Kingston-on-Thames*—Robert Sikkin Ashdown rd
*New Whitstable*—Olive Hacking, 14 sel dr, Swalecliffe, Kent
*Sunderland*—T Merrington, Co Du

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Ita Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Bl Deutschherrenstr 190, Bad Goodesberg Lannerdorf, British Zone; in Swedish & Fin Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, B

(*Daily Word* in Portuguese)

## The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

# NITY BOOKS of Note

## J
## SSURANCE

D A PRESENT HELP—"The promises of God certain, eternal, unchangeable truths," H. Emilie ly tells us, "that always have been and always st be true, whether in this age or another." Dr. ly tells us how to make contact with Him and ng more good into every part of our lives. *God a esent Help* contains twelve inspiring chapters, h question helps for each chapter.

OVE ME NOW—"See yourself achieving, and will achieve," Gardner Hunting urges. "Never e up; giving up is like letting go of a life pre- ver when you are almost saved. You cannot lose you hang on." A challenging book containing pters on persistence, prayer, humility, and other jects, and placing special emphasis on developing ractical faith.

D NEVER FAILS—"Whatever it is that you ay are attempting to prove in your life," Mary Kupferle tells us, "whether it concerns health, pply, or harmony, remember, God never fails!" In ven practical, understandable messages such as ct on Belief," "Speak the Word," "The Fruit of ience," "Only Good Can Come," and "Begin with d" she gives ideas that can help anyone to a better .

*(Each of these books is $2 a copy.)*

# UNITY BOOKS

## *For Beginners in Truth*

- Beginning Again
- Be!
- Doctor Houston Speaking — *German, English,* each
- Favorite Unity Radio Talks
- God a Present Help
- God Is the Answer — *Dutch, English,* each
- Great Physician, The — *English, Spanish,* each
- How I Used Truth — *German, English, Greek, Swedish,* each
- How to Let God Help You — *English, Greek, Spanish,* each
- Lessons in Truth — *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each
- More Wonderful You, A
- Myrtle Fillmore's Healing Letters
- New Ways to Solve Old Problems
- Peace Begins at Home
- Practical Christianity for You
- Prove Me Now
- Special Methods for Attaining Spiritual Mastery
- Story of Unity, The
- Things to Be Remembered
- Unity's Seventy Years of Faith and Works
- Unity Vegetarian Cookbook
- Whatsoever Ye Shall Ask
- You and Your Child — *French, English,* each

## *For Healing*

- Christian Healing — *German, English,* each
- Divine Remedies
- Jesus Christ Heals
- Truth Ideas of an M.D. — *Italian, German, English,* each
- You Can Be Healed — *Swedish, English,* each

## *For Prosperity*

- Both Riches and Honor — *French, English,* each
- Prayer in the Market Place
- Prosperity
- Prosperity's Ten Commandments
- Working with God — *German, English,* each

## *For Inspiration*

- Best-Loved Unity Poems
- Be of Good Courage
- God Never Fails
- Household of Faith, The
- Lovingly in the Hands of the Father
- Mightier than Circumstance
- Prayer Changes Things
- Sunlit Way, The

## *For Devotion*

- Effectual Prayer
- Holy Bible, American Standard Version
- Keep a True Lent

## *For Advanced Study*

- Atom-Smashing Power of Mind
- Christ Enthroned in Man
- Have We Lived Before?
- Know Thyself
- Let There Be Light
- Metaphysical Bible Dictionary
- Mysteries of Genesis
- Mysteries of John
- Selected Studies
- Talks on Truth
- Teach Us to Pray — *French, English,* each
- Twelve Powers of Man, The
- What Are You?
- Your Hope of Glory

## *For Children*

- Adventures of the Seven Sparrows
- Barky's New Home
- Barky and His Friends
- Jet's Adventures
- Jet and the New Country
- Jet's Choice
- Story of Jesus, The

# NEWS from UNITY

## *ostage Paid an nportant Saving*

The cost of a few cents or mailing a Unity book or agazine does not appear to e much. And yet, when you onsider that Unity mails ome two million magazines ch month, and something ke 31 million pieces of mail year, the mailing cost mounts to a considerable m. There is, of course, the xpense of wrapping and andling the books and agazines that are mailed, well.

Unity's policy is to absorb is mailing cost, however, ather than add it to the tice of the literature. Even n publications sent to foreign ountries, no amount is dded for postage, although ne cost of sending them may mount to quite a sum.

This is another of the ervices that Unity takes leasure in performing for you and the many other wonderful friends who read and enjoy our literature. It is our sincere prayer that each book, magazine, pamphlet, or card that goes out will give those who read it just the help and inspiration they need, and our richest blessings go with every piece of mail that we send out.

## *For Everyone Who Has Problems*

"I have been reading the book *The Unity Treasure Chest,*" writes a friend in California, "and it has helped me to see many things in the true light. It has also helped me to understand the Bible more clearly. I wish everyone who has problems could read *The Unity Treasure Chest.* It is a wonderful book!"

This de luxe book, published by Hawthorn Books, Inc., of New York City, is $4.95 a copy.

## *The Secret of Happiness*

Is it money, friendship, or possessions that bring us happiness? Any of them may contribute to our happiness, but we may have them all and still not be happy if we do not know the secret of true happiness.

"Remember today that your happiness does not depend on people, places, or events," L. Stevens Hatfield tells us. "All the love that comes to you is the love that you have sent out to others."

These words come from her inspiring article "This Is Your Day," which appears in the August issue of *Daily Word* magazine to give you valuable suggestions for making every day "your day." Also in this issue is the powerful article "The Mystery," by Martha Smock, as well as the prayer, meditation, and Bible verse for each day of the month. With its lovely cover photograph in color of Unity's Administration Building and Mirror Pool on the front, and Marcus Bach's inspiring "Definition of Unity" on the back, the August *Daily Word* is sure to give you the help and inspiration you need. A year's subscription is $2 and includes twelve issues.

## *Coming Next Month in* UNITY

Would you like to live a healthier climate? Ma persons move from place place looking for a clim that is just right for the when their apparent health is due not to the st they live in but to their st of mind.

Developing a more po tive attitude can do much help anyone adjust to and happy in his surroundin regardless of where he liv

In her practical and spiring article "The Heali Atmosphere of Spirit," Fre K. Routh tells us that have in us the power to a just to whatever climate region we live in, if we ha "attained some acclimation our spiritual inner nature."

"Persons who dwell t much on weather con tions," she tells us, "who b lieve that they are helpl victims of the elements shou learn the Truth of Beir The atmosphere of the h man mind must be cleans of self. We must allow t purified air of Truth to p meate every corner of c consciousness. Only thus w the atmosphere of our co sciousness be lifted to a st of purification and healt giving exhilaration."

This important article appears in the September issue of UNITY to give many helpful ideas for changing our reaction to the atmosphere in which we live. It also gives several prayer statements that have proved especially effective for persons suffering from respiratory ailments. Be sure to look for this valuable article next month.

## *Fourth Term Begins August 31*

The fourth and final term of the 1959 Unity Training School season will begin August 31 at Unity Village and will continue through September 25. If you plan to attend this term, you should make arrangements to do so as soon as possible.

There are also five retreats to be held during the remainder of this year:

Men of Unity Retreat, October 4 to 9
Fall Retreat, October 10 to 17
Harvest Retreat, October 24 to 31
Thanksgiving Retreat, November 22 to 27
Christmas Retreat, December 20 to 26

You can make arrangements to attend any of these retreats or the final term of the Training School by writing to Unity Training School in care of Unity headquarters at Lee's Summit, Missouri.

## *The Receivers and the Givers*

"God bless you for telling me that you will renew my subscription again from your Good Neighbor Fund," writes a friend from England. "I often wonder if these people know how much this means to persons in circumstances like mine. I have been unable to work for many years, but so far I have been able to keep a little home of my own, for which I am indeed grateful. I look forward eagerly to my copy of *Good Business* each month and would not like to do without it."

Unity's Good Neighbor Fund work is made possible by the love offerings of friends such as this one, who writes from Canada: "In my *Weekly Unity* that just arrived was a letter from an American Negro saying how pleased he was that he could choose his own reading material and how he enjoyed *Weekly Unity*. It made me so happy to be able in a very small way to help the Good Neighbor Fund send your reading matter to people who are unable to get it for

themselves. I am inclosing my Prosperity Bank savings again and look forward to my next one."

## *Help Young People Be Happier*

The teen years are often unhappy times for boys and girls. Whether a person is sixteen or sixty, however, there are many things he can do to add to his happiness.

In her article "Whose Face Are You Wearing?" which appears in the August issue of *Progress* magazine, Annie Laurie Von Tungeln gives many suggestions to help teen-agers develop a pleasant and companionable personality, thus opening new doors to a happier way of life. They will also enjoy such stories as "The Fabulous Farringtons," by Jane W. Krows, in this same issue. Becky Farrington is somewhat ashamed of her unusual family, for Mamma is wrapped up in modern painting; Papa lives for his piano compositions; Gram is busy taking and developing pictures; even brother Dick is occupied with his experiments in the basement. When Becky's rival on the summer reporting job at the Eagle announces plans to do a story on the very subject she has chosen, she learns just how important family is to her.

Each issue of *Progress*, magazine youth turns offers helpful articles action stories to guide yo people into healthy, ha adulthood. A year's subsc tion is $2.

## *"Are You a Good Catcher?"*

This is the title of the spiring article by Lane W ton, which appears in *G Business* magazine this mo This article cautions that sometimes push away f us blessings that we mi have, simply because we that we are unworthy of ceiving them. The aut suggests a method for re nizing this tendency in selves and for overcomin

Also in August *Good B ness* are many more h ful articles such as "How Get Rid of Sameness," Ruth Hayward, giving m practical ideas for get out of the rut that d routine seems to put us The second of Charles H more's favorite affirmati with thoughts about it lected from his books, appears this month in *G Business*. You will fin year's subscription, price $2, thoroughly rewarding

# WEEKLY UNITY
## Meets Varied Needs

A HELP IN TROUBLE—"What would I do without *Weekly Unity?*" writes a friend in Massachusetts. "My needs have been so varied and so many the last few years, that I have learned to look for 'a very present help in trouble' every time a *Weekly Unity* is opened. And sure enough, the help comes."

LIFTS LOW SPIRITS—"I have been getting *Weekly Unity* for a year now," writes a friend in Illinois. "It was sent to me as a gift when I was in low spirits after losing my father and mother. It has given me a lift, and I hope it will do the same for this friend to whom I am sending it."

RESTS TIRED NERVES—"Please renew my *Weekly Unity,*" writes a friend in West Virginia. "I am a widow and do baby sitting. This little paper is so handy to put in my purse, and I relax after the children quiet down. The reading is such a good rest for tired nerves."

READY TO FACE THE DAY—"I am enjoying *Weekly Unity,*" writes a friend in Michigan. "Every morning I wake up and read it alone, before awakening the family. Then I am ready to greet them with love and face the days problems—and joys!"

*Weekly Unity* can help you, too. It will bring eight pages of inspiration each week for a year for $2—less than four cents a copy. Why not send for your subscription today?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

# HOW TO THANK GOD FOR YOUR SIGHT

"There is no lovelier way to thank God for your sight," wrote Helen Keller, "than by giving a helping hand to someone in the dark."

It is indeed a blessed privilege for us to be able to see the beauties of God's world. Who has not exclaimed at the glory of a sunset, the majesty of a snow-capped peak, or the breathtaking expanse of the ocean as it stretches to the horizon? Life is wondrously enriched by our ability to see.

Yet there are many persons who are denied this blessing—who must live in a world of perpetual darkness. For them, light must reach their minds through their "seeing" fingers, through reading the Braille literature that is provided.

For more than thirty years Unity has been publishing literature in Braille and sending it free of charge to blind persons who wish to receive it and can read the grade of Braille specified. For adults, in Grade 1½ Braille, the textbook *Lessons in Truth*, the booklet *Finding the Christ*, and the magazine *Daily Word* are available. For children, the magazine *Wee Wisdom;* for young people, the magazine *Progress* are provided, both in Grade 2 Braille.

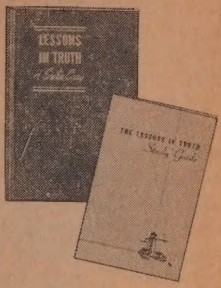
This work is made possible by the love offerings of friends. If you would like to take this way of thanking God for your sight, send your offering to the Braille Department at:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

*Announcing*

# LESSONS IN TRUTH WEEK

*September 14 to 20*




You can find new inspiration, as well as increased prosperity, better health, and happiness by joining in Lessons in Truth Week this year. During this time thousands of people all over the world will be studying, with you, the book *Lessons in Truth,* by H. Emilie Cady. This fundamental Unity textbook was introduced in 1894, and continues to help some 50,000 persons each year. Whether you are taking part in this program for the first or twenty-sixth time, you are sure to find it a tremendously rewarding experience to be a part of this great current of prayer thought and affirmation.

"I am looking forward to Lessons in Truth Week," writes a friend in Pennsylvania. "Each year I get more and more out of this study, and it is so good to know that I am studying along with thousands of others."

You are invited to join in observing Lessons in Truth Week this year and to share in the good that it will bring to you. All you need to take part is your own Bible; a copy of the book *Lessons in Truth,* which is $2 a copy, and the special *Lessons in Truth Study Guide,* which you receive free of charge when you order the book. (If you already have the book, we will gladly send you the *Guide* free on request.)

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

# GIVING HELPS YOU RECEIVE

"Give, and it shall be given unto you," th Bible promises; "good measure, pressed down shaken together, running over." This is the lav on which Unity's Prosperity Bank plan is based Give a little time, effort, and substance eacl day and open the way for more good to com to you.

You deposit a coin a day in the Bank an bless it with the prosperity prayer that you re ceive. You seek to look to God only for you supply and to think only positive, prosperou thoughts. Silent Unity prays with you for suc cess. After seven weeks the amount saved ma be used to pay for the subscriptions you hav ordered for friends on the coupon below. Thei subscriptions begin at once, but you have seve weeks in which to save for them.

Unity School of Christianity, Lee's Summit, Mo

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ---------

Here is my order for three UNITY gift subscriptions and a Ban in which to save the $6 cost ($2 each subscription).

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

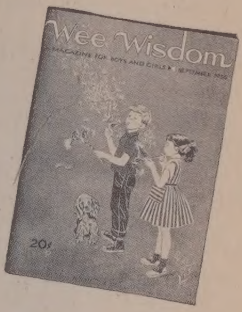
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-8-5

## Young Readers Help Observe

# WEE WISDOM'S 66th Birthday




This month *Wee Wisdom,* Unity's Truth magazine for boys and girls, observes the 66th anniversary of its founding. *Wee Wisdom,* the oldest children's magazine in the United States in continuous publication, was originated by Myrtle Fillmore to provide character-building and fascinating reading for children.

As has been the custom, the August number is a special birthday number and features stories and poems by the boys and girls themselves. Included are "The Magic Sea Shell," by Katharine Best, who is 10; "Patsy's Temper," by Mary-Vance Tilton, who is 11; and "Eclipse," the story of a wild horse, by Louise Strain, who is also 11.

Also in August *Wee Wisdom* is the first installment of a new serial entitled "Serilda's Shining Star," by Olive Rambo Cook. Serilda, as young readers will remember from the first serial about her, is a little pioneer girl. This story tells about her desire to show her beautiful horse, Star, at the fair, and her efforts to achieve that desire. There are many more exciting stories that show how boys and girls use Truth in their daily lives, as well as the regular features, clubs to join, and exciting things to do. This August issue is ideal to introduce a subscription for any child. For $2 *Wee Wisdom* will come every month for a full year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

# Thy Blessing, Lord

*Eleanor Halbrook Zimmerman*

Thy blessing, Lord, on these vacation days,
So golden-sandaled and so robed with light.
Let us take time to walk with Thee Thy ways,
Aware of beauty spread before our sight,
Counting a dusty roadside flower Thy word,
The flowing stream the murmur of Thy voice,
Rejoicing with Thee in each singing bird,
Letting Thy wisdom guide our every choice.

Be with us, Lord, in everything we do.
Clasp Thou our hand. Let every shining day
Bring to our heart some beautiful and new
Awareness of Thy presence on our way.
Touch us with wonder; heal us with Thy health.
Let these vacation days be days of wealth.

UNITY